



Division BP161

Section D13



ISLAM AND AFRICA

AN INTRODUCTION TO THE STUDY
OF ISLAM FOR AFRICAN CHRISTIANS

ENGLISH BOOKS
FOR AFRICAN READERS

BY THE REV.
GODFREY DALE

CANON OF CHRIST CHURCH CATHEDRAL, ZANZIBAR

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PREFACE

THIS little book was compiled by request of the Bishop and Synod of the Diocese of Nyasaland. The object aimed at is to supply European teachers of African Christians, who are living in districts where Islam is aggressive, with a small manual dealing with the points which are certain to be discussed when Christian and Moslem come into contact. These notes—they profess to be nothing more—are the result of many years' experience in East Africa. The subject of Islam is so vast, that it is a great help to those who have not much time for study to possess a book containing a selection of points which experience has proved to be of first importance in dealing with Moslems.

The compiler will be more than satisfied if his little manual proves to be such a help to any one who, by force of circumstances, is taking a part in the conflict between Christianity and Islam in Africa.

N.B.—It is essential that those who use this manual should also possess Rodwell's "Translation of the Koran," as published in "Every Man's Library."

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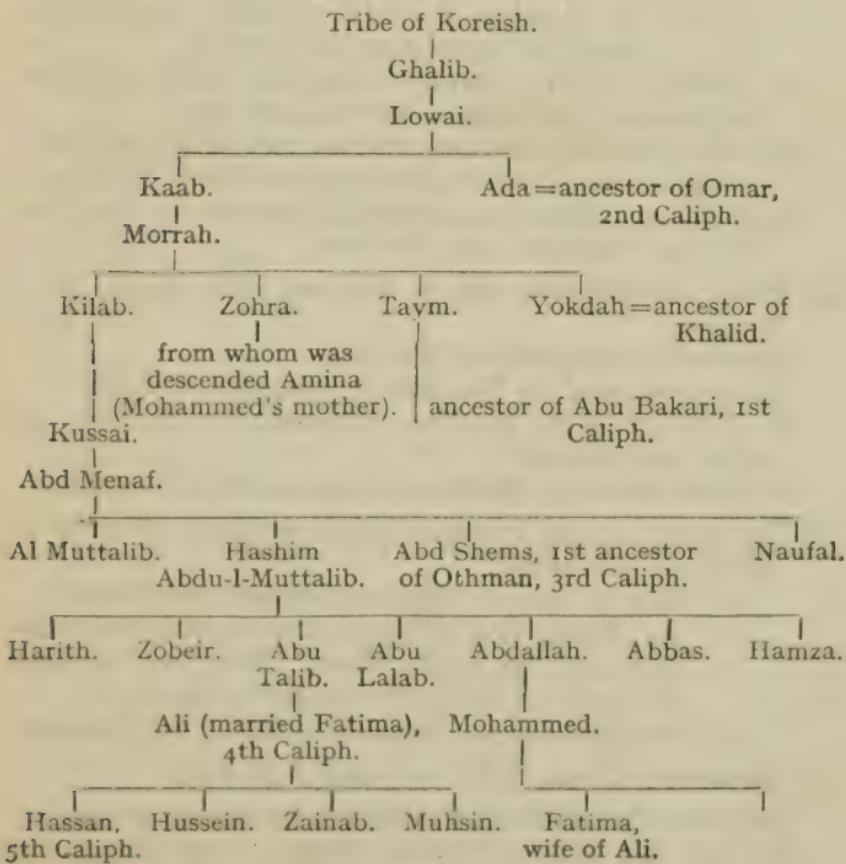
PART I

INTRODUCTORY REMARKS

SECTION I.—MOHAMMED'S GENEALOGY, WITH NOTES ON SOME POINTS IN CONNECTION THEREWITH

IT is well to begin with a brief glimpse at the genealogy of Mohammed, as it throws light on the family connection which existed between many of the original leaders of Islam.

MOHAMMED—his genealogy.



Remarks on the genealogy :

- (1) Islam in its origin largely a family affair, of *physical* succession.
- (2) Mohammedans claim that Mohammed was descended from Ishmael and so from Abraham. Ishmael, they say, married a daughter of a Jorhamite chief of Mecca. From Ishmael descended Adnan, 130 B.C., and from him Koreish, A.D. 200.
Now there is a tradition that Mohammed said, " He who traces my descent further than Adnan *lies*."
- (3) Relationship of the Caliphs to Mohammed :
 - (a) Same ancestors.
 - (b) ABU BAKARI, 11 A.H.-13 A.H., married his daughter Ayesha to Mohammed.
- 13 A.H.-23 A.H., OMAR's daughter Hafsa became Mohammed's wife when her husband died.
- 23 A.H.-35 A.H., OTHMAN married two of Mohammed's daughters in succession, Rockaya and Umm Kulthum.
- 35 A.H.-40 A.H., ALI married Mohammed's daughter Fatima. HASSAN was their son.
- (4) OMAR assassinated by a Moslem, Abu Lulu, in a mosque.
OTHMAN assassinated by Moslems.
ALI assassinated by Moslems in a mosque at Kufa.
40 A.H.-41 A.H., HASSAN poisoned by his wife, or rather one of them.
HUSSEIN killed by Moslems at the battle of Kerbela.
- (5) The point about Ishmael should be kept in mind as there are traditions :
 - (a) that he helped Abraham to build the Kaaba ;
 - (b) that Hagar fled to Mecca after leaving Abraham and saw the angel there. They say the well Zamzam at Mecca was made by the angel ;
 - (c) that Ishmael, not Isaac, was offered by Abraham.
- (6) MOHAMMED, born A.D. 570, died A.D. 632.

Important facts about him before he began to preach : He was the child of *heathen* parents ; was brought up

among *heathen* Arabs, the Banu Saad, then by Abdul-Muttalib and Abu Talib, both of whom *died in heathenism*.

It is important to remember this, as in books freely circulated in East Africa it is believed Mohammed was born a prophet and that his mother knew it. (Perhaps to make his nativity resemble the nativity of our Lord.)

Against this are (1) the words of the Koran (Rodwell, p. 26), "and found thee *erring* and set thee right." The Arabic word for *erring* is used often in the Koran for people who have wandered from the truth about God. It is used in the Fatiha, the prayer repeated in the daily prayers, and is interpreted as referring to *Christians* who have wandered from the true faith as to the unity of God.

(2) *Traditions*.—(a) He wept over his mother's grave because he was not allowed to pray for her as she was a heathen at her death. Another tradition states that he told some converts she was in hell.

(b) He tried to convert Abu Talib on his death-bed and failed.

(c) He helped to rebuild the Kaaba when it was full of idols and images.

(d) He admitted having offered a goat in his boyhood to one of the Arab idols.

(e) He married two of his daughters to heathen husbands in Mecca.

"He found thee wandering and set thee right" is simply an honest and candid statement of fact.

We may take it for granted that his life up to his fortieth year was very much like that of his contemporaries. There is no reason for supposing that any difference on the matter of religion existed between him and his pagan uncle Abu Talib. He tended sheep and later on accompanied his uncle on his journeys and traded for his first wife Khadija, who was well off. And he earned from his fellow citizens the title, "The faithful one." The important question then arises, What was the general situation in Arabia at that date as far as religion was concerned, and with what kind of religious ideas would he come into contact?

SECTION II.—THE PRINCIPAL RELIGIOUS IDEAS OF THE ARABS AND OF MOHAMMED'S ARAB RELATIONS

Some Arabs were agnostics pure and simple. Some believed in Creation and a Creator, but not in a resurrection. Some believed in a Creation and a Creator, but denied God's prophets and worshipped false gods, believing that in the next world they would act as mediators. They undertook pilgrimages to them, offered sacrifices to them, brought votive offerings, and approached them with rites and ceremonies. For all pagan Arabia Mecca was the centre. The Kaaba was their temple, and in it were 360 idols, one for each day of the year. Here they came on pilgrimages once a year, they kissed the black stone, walked or ran round the Beit Allah, and hung portions of their garments on the sacred trees. There were elsewhere sacred stones or stoneheaps where they worshipped. The belief in jinns was universal. They were feared, not worshipped. Like the African to-day, every desert rock, gnarled tree, or intermittent fountain was regarded with superstitious fear.

For a list of Arab gods, see Zwemer's *Islam*, p. 12.

But it is a great mistake to suppose that Mohammed was the first to mention Allah. Long before his time the Kaaba was called the House of Allah. They swore by Allah. Mohammed's own father was called Abdallah. The name Allah was mentioned by pre-Islamic Arabs when they approached the Kaaba. They turned to Allah in peril, just as the African turns to God when the spirits have failed to help. Mohammed's charge against the pagan Arabs is not that they did not know Allah, *but that they gave Him "partners,"* and this is a keynote of the Koran and must always be kept in mind.

Again, there seems to have been a movement towards better things going on before Mohammed's day. This movement made Mohammed, not *vice versa*.

The religious atmosphere was affected in various degrees by Zoroastrian, Jewish, and Christian ideas, and

the pagan gods suffered in consequence and were losing their hold. Zoroastrians were in Eastern Arabia and dispossessed the Abyssinians in Southern Arabia. Jews settled in Khaibar, north of Medina, in Medina, and Yemen. Judaism, Christianity, and Zoroastrianism were successively the religion of the rulers of Southern Arabia. There were Jews in Mecca, and there were Christians "to the north of Arabia, in the south of Arabia, and in Abyssinia, with which Western Arabia was in close contact, and there were Christian slaves in Mecca."

This is most important. It throws so much light on Mohammed and the Koran. So I mention here some of the principal facts about the Jews and the Christians in Arabia.

The Jews.—Near Medina there were three large Jewish tribes, the Kuraiza, Nadhir, and Banu Kainukaa, who owned the market—most influential—with whom Mohammed made an alliance when he came to Medina. There was a Jewish school in Medina.

The Koran calls the Jews, "the people of the Book."

They had been very powerful in Najran and persecuted the Christians, A.D. 561, massacring *monks* and *nuns*. In Sura II. v. 70-73, p. 345, there is a passage about the Jews which shows they had their sacred books and translated them. We hear of two Jewish smiths in Mecca who used to read their sacred books, and Mohammed went and listened to them.

It is unnecessary to say more. No one can read the Koran, and *especially* Rodwell's notes, without seeing how much Mohammed was indebted to the Jews. A large portion of the Koran consists of Old Testament stories. A man who travelled and who was interested in religion could easily pick up all that Mohammed knew, and he was *certain* to be influenced by what he heard.

So again the Christians. In Northern Arabia, in addition to the tribe of Ghassan, there were tribes containing Christian Arabs. Even in the kingdom of Hira under the Persians there were Christian converts. The allusion to monks met by Mohammed in his early travels tells its own

tale. As a boy, he says he was much impressed by the teaching of a Christian Bishop, Kuss (Kasisi ?), at the market of Okadh, near Mecca. We read of Christian churches in Yemen, and tribes of Christian Arabs. In A.D. 567 Abraha, the Christian King of Yemen, built a new cathedral at Sanaa. It was defiled by pagan Arabs, and this was the cause of the disastrous expedition to Mecca in the year of Mohammed's birth. A Christian deputation from Najran, headed by a Bishop, came to see Mohammed at Medina. A Christian slave is said to have succoured him when he fled from Taif. The Moslems who migrated to Abyssinia and returned afterwards to Mecca must have seen and known much of the practice of Christianity there. Two of his wives were discussing what they had seen in Abyssinia by Mohammed's bedside, when he was dying, and mentioned the pictures in the churches. The husband of one of them had become a Christian in Abyssinia. One of his wives was a Christian, Mary the Copt, sent to him by the Governor of Egypt. But what is more to the point, his first wife's cousin, by name Waraka, is said to have translated the Jewish and Christian Scriptures into Arabic, probably the Apocryphal Gospel of the Nativity. Waraka died a Christian, after being one of the Hanifs or seekers after truth. Now *he was a constant visitor at Mohammed's house before Mohammed claimed to be a prophet.* There were said to be Ghassanide Christians settled in Mecca during Mohammed's lifetime under the protection of a tribe Banu Zohra related to his mother Amina. These facts are quite sufficient to remove any sort of doubt in our minds as to whether Mohammed could have heard anything of Christianity. The point to be settled is, "What kind of Christianity did he meet with ?" How men's minds were working is shown by what we know of the few "seekers after truth" who preceded Mohammed.

They were called Hanifs. There were many of them. They abandoned Arab paganism, and went to different lands. Waraka bin Naufal, cousin of Khadija, became a Christian. Obeidallah bin Jahsh became a Moslem and then went to Abyssinia and became a Christian. He it

was who told the Moslems, "We see clearly, but *you* are blinking." His widow was married by Mohammed. He was Mohammed's *cousin*. Another, Othman, also cousin of Khadija, became a Christian at Byzantium, and seems to have been offered the Governorship of Mecca by the Emperor. Another, Zeid, became neither Jew nor Christian: he died when the Kaaba was being rebuilt. He claimed to follow the religion of Abraham; *and some of his poetry shows a remarkable likeness to the style of the Koran*, and may have been the original of which the Koran is the copy. His son became a Moslem. Mohammed spoke of him in terms of the highest praise.

He used such Koranic phrases as—

"To be surrendered to God."

"The garden of delight."

"The Merciful and the Forgiving."

"Your religion is based upon nothing."

And like Mohammed he denounced idolatry and the exposure of infant daughters, and he preached the unity of God; and all this before Mohammed claimed to be a prophet.

For all this section read Tisdall's *Sources of the Koran*, pp. 261-73, and especially the translation of the poem on p. 267.

The point to keep in mind is that here are ample sources for all the inaccurate statements in the Koran about Christianity, and yet Mohammed claimed that these statements were special and direct revelations to himself, made through the Archangel Gabriel, by the express command of God.

SECTION III.—SOME IMPORTANT DATES OF LEADING EVENTS IN MOHAMMED'S CAREER

A.D.

570. The date of his birth.
- 570-72. Nursed by Halima, a woman of the Banu Saad, all pagan Arabs.

A.D.

576. Taken by his mother to Medina, where they had relations through Salma, wife of Hashim and mother of Abdu-l-Muttalib. She died on the return journey.
- 576-78. He was under the care of his grandfather, Abdu-l-Muttalib.
578. Under the care of Abu Talib, his uncle.
582. Travelled with Abu Talib on a mercantile journey to Syria. Legend about the Christian monk, Buhaira (Nestorian).
- 582-95. Probably engaged in herding sheep and goats. Traditions as to how he was saved from indulging his sinful impulses belong to this period.
595. Enters Khadija's service and as a merchant visits Bosra, Aleppo, and Damascus. On his return marries Khadija, mother of four daughters, Zeinab, Rockeya, Umm Kulthum, and Fatima, and two sons, Kasim and Abdallah, who died in infancy. He was Khadija's third husband.
605. Settles the dispute as to replacing the black stone in the Kaaba.
610. Becomes contemplative, retires to a cave on Mount Hira, near Mecca, and probably composes such chapters of the Koran as 103, 100, 1, 101, 95, 104, 92, 91, 106.
- 610-13. A period of silence, called *Fitra*.
616. Hamza and others join Islam.
620. Khadija and Abu Talib died and Mohammed marries a widow, Saudah, soon after, and is betrothed to Ayesha, daughter of Abu Bakari ; she was then seven years old.
622. Having won over some pilgrims from Medina, determines on flight to Medina. This flight dates Moslem era, A.D. 622.
623. Begins to attack the Koreish.
623. Battle of Bedr. A victory.

A.D.

- 624. Battle of Ohod. A defeat.
- 626. Attacks Banu Mustalik ; captures Juwairia, whom he married. The incident about Ayesha. Also date of war against Jewish tribe Nadhir.
- 627. Attack on Medina repulsed. Called the battle of the Ditch. Massacre of the Jewish tribes Kuraiza.
- 628. Attack on and defeat of Jews of Khaibar. Mohammed given poison.
- 628. This year he attempted to go to Mecca on pilgrimage, but was turned back after the important truce of Hodeibia ; Moslems defeated by Syrians at Muta.
- 629. Sends foreign embassies. Goes on pilgrimage to Mecca according to truce.
- 630. Mecca attacked and taken.
- 631. No further agreements with idolators. Year of deputations and warlike expeditions to Tabuk, Duma, and Taif.
- 632. Death of Mohammed.

SECTION IV.—A LIST OF MOHAMMED'S WIVES

(1) KHADIJAH, a rich lady, twice married previously. Mohammed's only wife for twenty-five years. She bore him six children. She was sixty-five when she died.

(2) SAUDAH, widow of Sakran, married by Mohammed two months after Khadijah's death. There is a tradition that he intended to divorce her because of her age.

(3) AYESHA, daughter of Abu Bakari. Betrothed when seven years old, and married at ten.

(4) JUWAIRIYA, widow of Al-Harith. Ransomed by Mohammed for nine ounces of gold.

(5) HAFSA, daughter of Omar, widow of Khunais.

(6) ZAINAB, widow of Mohammed's cousin Obeidallah. She had been married to three husbands. One divorced her ; the other two died in battle.

(7) UMM SALMA, widow of Abu Salma, who died in battle.

(8) ZAINAB BINTI JAHSH, divorced wife of Zaid, Mohammed's adopted son.

(9) SAFIYYA, fiancée of Kinana, a Khaibar Jew, who was cruelly put to death.

(10) UMM HABIBA, widow of Obeidallah, the Hanif, who migrated to Abyssinia, became a Christian, and died there.

(11) MAIMUNAH, daughter of Al-Harith. Mohammed was her third husband.

(12) MARY THE COPT (concubine), sent by the Governor of Egypt. She was the mother of his son Ibrahim, who died very young. She was a Christian.

(13) RAIHANAH, a Jewess, whose husband was slain in the massacre of the Kuraiza. Taken to Mohammed's tent that very night.

Some of these marriages may have been made for the sake of cementing alliances with influential Arabs, like Abu Bakari and Omar, some because the women were left without a protector; but many of them are open to the objection that he overstepped the barriers he imposed on others and claimed divine indulgence for doing so. "Some shock our moral sense, like those with Safiyya and Raihanah, and the less said about his marriage with Zainab the better."

SECTION V.—ASSASSINATIONS ORDERED BY OR CONNIVED AT BY MOHAMMED

(1) A party of six Moslems had fallen into the hands of the tribe of Hudhail. Four died fighting and two were sold to the Meccans, who crucified them. They died cursing their captors. In revenge Mohammed sent an assassin to murder the Hudhailite chief, Sufyan, son of Khalid. The chief was with the women of his family. The assassin took him by surprise and left the women weeping.

(2) A Moslem named Amr, son of Umayyah, was sent to Mecca to assassinate Mohammed's chief enemy, ABU SUFYAN. His companion, a man of Medina, wished to say his prayers in the Kaaba before helping Amr to commit the deed. Amr was recognised, but escaped and succeeded in murdering another Meccan. On reaching Medina he was warmly commended by Mohammed.

(3) ASMA, the poetess, who taunted the people of Medina for obeying a stranger, who killed his own kith and kin as at the battle of Bedr. A blind Moslem named Omar vowed that he would silence her. He went at night and found her in bed with one of her children. He removed the child and killed the mother with the sword. Mohammed knew that he was going and said nothing, and when they asked him whether he had done wrong, replied, "Two goats would not butt each other on her account."

(4) ABU AFAK, a Jew, a very old man, who was also a poet and satirised Islam. Mohammed was much annoyed and exclaimed, "Who will rid me of this fellow?" A Moslem went and killed him when asleep.

(5) KAB, son of Al-Ashraf, a Jew of the tribe of Nadhir, with a high reputation as a poet. He stirred up the Meccans against the Moslems, going to Mecca for that purpose. Moslem historians tell us that Mohammed demanded to be relieved of this mischief-maker. A man named Mohammed, son of Maslamah, undertook to do the deed and obtained permission. He lured Kab from his house on a false pretext, and then killed him. Two of the murderers were said to be Kab's foster-brothers.

(6) SUFYAN, chief of the Banu Lihyan, near Taif. He was preparing to attack Medina. Mohammed sent some one to assassinate him. He wormed himself into Sufyan's confidence and then one night, when alone with him, treacherously murdered him. Mohammed commended the act and gave him a present.

(7) SALLAM, son of Abu Hukaik. He was one of the organisers of the attack on Medina, called "The Ditch." He had taken refuge at Khaibar. Five Moslems of the tribe of Khazraj went to murder him in his bed, to emulate

the murder of Kab, son of Al-Ashraf, by the rival tribe of Aus.

Remarks :

(1) There is not the least sign, in Moslem accounts of these murders, that they need excusing or explaining. On the contrary, they glory in them and claim that Mohammed did as he was commanded.

(2) These assassinations are not referred to in the Koran, though there is much vindictive language and general orders to "slay the infidel wherever you find him." The *average* European knows nothing of them.

(3) The spirit which animates the assassin is recognised as existing in one whom the Moslem considers as the pattern of manhood, the perfect and sinless prophet, entrusted with the final revelation of the will of God to men !

The seed thus sown has produced a harvest of similar murders and a sect of assassins. Mohammedan history teems with such murders.

SECTION VI.—MOHAMMEDAN TRADITIONS, ETC., WHICH CONTRADICT THE PREVALENT MOHAMMEDAN BELIEF THAT MOHAMMED WAS SINLESS

My own belief is that these traditions were mostly recorded *before* the Moslem world realised the significance of such admissions. If Mohammed was an ordinary man, of like passions with the rest, confessing sin, asking pardon for sin, how could he claim to be greater than Him who knew no sin ? or to be nearer to God ?

(1) His foster-mother claimed to bear on her back the marks of Mohammed's teeth. He had bitten her when a child. The claim was admitted.

(2) When he was five years old he probably had an epileptic fit. This, of course, no Moslem will admit, and the epileptic fit has been transformed into a wonderful legend which we may call "The black clot story." Most Moslems know it and believe it. They say that an angel

came with a golden cup filled with snow, opened Mohammed's breast, took out his heart, removed a black clot, washed his heart and put it back again. I have been content to remark that there was *a black clot*, and that his heart needed *washing*. Most hearts do!

(3) When he was a young man, on two occasions, by his own admission, he had sinful impulses, and went off to town from the pastures to gratify them. In each case something happened to prevent him. Now these admissions do not agree with the later belief in the complete sinlessness of Mohammed. He had an evil intention.

(4) The question of warfare is difficult. But in early manhood (he admitted this himself) he took part in the battle of Fijar, collecting arrows and discharging them. It was intertribal, waged in the sacred month and on sacred territory. Now we know a great deal about Arab methods of warfare from Moslem accounts and can draw our own conclusions.

(5) At the age of thirty-five he helped to rebuild the Kaaba. All his life he had been accustomed to the kind of worship which existed at the Kaaba. We hear of no protest until after he had begun to preach, and the Kaaba was full of idols. He had them destroyed when he captured Mecca. Was he not conniving at idolatry, and is not that the meaning of the words "He found thee wandering and set thee right"?

Mohammed a Sinner.—In the orthodox collection of traditions we find many admissions. There is a tradition, on the authority of Ayesha, Mohammed's favourite wife, which runs as follows: "When the messenger of God commanded the faithful to do anything, he only prescribed for them things of which they were capable. One day the faithful said to him, 'We are not in the same situation as yourself, O Messenger of God, since your past and future sins are already pardoned.' The Prophet's anger was such that his face bore traces of it; then he replied, 'The man among us all who fears God most and knows Him best is myself!'" Now why was he angry? They were only quoting the words of the Koran about his

sins (Rodwell, p. 460, the chapter of "Victory," second line). She also states that Mohammed prayed for pardon.

There is another tradition that when asked what he repeated to himself during a silence in prayer, Mohammed replied, "I say, 'Oh, my God, place between me and my sins the interval that Thou hast placed between East and West. Oh, my God, cleanse me from my sins as one cleanses a white garment from a stain. Oh, my God, wash my sins with water, snow, and hail.' "

Surely, if the belief in the sinlessness of Mohammed had been an early one, these other traditions would have been rejected as heretical.

PART II

A SHORT SKETCH OF THE LIFE OF MOHAMMED,
stress being laid on facts which make the prevalent
Mohammedan belief that he is "the pattern of
manhood" impossible for us

HIS LIFE AT MECCA

(1) **H**E grew up amongst *heathen* people and *heathen* surroundings as already pointed out. We know that as a boy he had heard a Christian Bishop preach in the market-place and was impressed by what he heard. He knew well some of the Hanifs or seekers after truth such as Zeid and Waraka. His adopted son Zeid came from a tribe in which there were many Christians. There were Jews in Mecca and Medina. In his journeys we know that he came across Christians. We underrate perhaps the intercourse between Christian Yemen, Abyssinia, Syria, Egypt, and even Byzantium. The mere fact that at the end of his life he sent letters to Heraclius, Khosroes, the Negus, and the Governor of Egypt is sufficient. *But there is no evidence at all that he broke with his fellow countrymen until he was forty years old.* There were Arabs who became monotheists; some were proselytes to Judaism and some became Christian, but Mohammed was not one of them. Now it is difficult to prove that a man who had spent forty years of his life in paganism was the last and perfect prophet.

(2) The next important point seems to me to be this. That there is a great deal of evidence, biographical and traditional, to show that *at the beginning of his conversion to Islam he was in doubt as to what was the matter with him.*

He became very depressed, he fled to Khadija to comfort him. His revelations came to him in dreams at night ; he did not know whether he was in intercourse with an angel or a demon, and at last let Khadija decide the matter for him ; and on one occasion he was on the point of committing suicide. These things are not in the Koran, but Moslem *historians* and *traditionalists* and commentators have no hesitation in writing them down. I have never heard them denied.

(3) He did not begin to preach *openly* until some years after his first vision, and this fact alone is in conflict with what Moslems believe about him. It is quite *natural* if he slowly and painfully emerged out of darkness into what light there is in Islam. He would be too uncertain at first in his own mind to attempt to convince others.

(4) This view, which is the historical view, really accounts for his lapse at Mecca. Of this *lapse* there can be very little doubt. We know of it from *Moslems* (cf. Rodwell's note, p. 70). He added to the words in the Koran about Al-Lat and Al-Uzza *that their intercession might be hoped for!* Is it likely that Moslems would *invent* such a story about their prophet ? And why did the Moslems who had fled to Abyssinia return to Mecca after the compromise ? They had heard that Mohammed was reconciled to the Koreish. He repented and in the Koran admits that Satan mixes his words with God's (cf. Rodwell, p. 170). Now such a lapse is *human* and very significant of Mohammed's state of mind at that date. It is similar to his fear of eclipses and witchcraft and the evil eye and jinns. We *know* that such inherited beliefs are not shaken off in the twinkling of an eye. But the point is, that it is not what you expect from the last and perfect prophet whose religion is to supersede all others !

(5) It must be kept in mind that, though he suffered persecution, his clan were much too powerful and influential for his life to be really in danger. The blood-feud was far too active for that. Islam has not lessened it. Mohammed could go into the Kaaba without personal danger. It was the poorer folk who suffered. Towards the end of the

Meccan period Khadija and Abu Talib were dead, and the Arab clans talked of combining to assassinate him. Then he was in real danger and wisely fled to Medina.

(6) His original attitude to Judaism and Christianity is quite intelligible and so is their attitude to him. As the Koran shows, at first he kept on insisting that he was an *Arab* sent to *Arabs* with an Arab message, so that they should be like other folk. *He did not clash with other faiths until afterwards.* Jews and Christians would be glad to find an Arab preaching monotheism to his fellow countrymen. We do not know how far they might go by way of admissions, or what they might say by way of congratulation. Anyhow he praised them and their books *without knowing what was inside the books*, and so afterwards found himself in a very awkward position indeed. No wonder a doctrine of abrogation grew up, and all the kindly allusions to the "people of the Book" were nullified by the verse of the sword. Be careful how you use them, these kindly references. Ask why he changed his mind. The reason was probably this. He claimed that his apostleship was foretold in their books and they denied that. This is *most* important. He believed that his description was in our Bible and that Jews and Christians had removed it out of its place through envy, or mispronounced the words, or misinterpreted them, or hid them from his sight, and that is why you will find Moslems unwilling to believe that our Scriptures are intact, and disinclined to read them. But at Mecca the trouble did not arise. I suppose because Arab paganism held the field and Christianity and Judaism were more or less a negligible quantity.

(7) There is one other point which is also important. He was evidently a man capable of concealment and self-restraint, and this is shown in three directions. He married no other wife as long as Khadija lived, and she was an old woman when she died; but no sooner was she dead than his marriages followed in rapid succession. He had kept himself in check. So it was in the case of personal revenge. Once only at Mecca did he reveal his hidden mind when he

cried out in the Kaaba, "Oh ye Koreish, I will come to you with slaughter!" He had no power then, but his conduct at Medina showed *how bitterly some of the things he had suffered rankled*. Hence the assassinations and the attacks on the Koreish, ending in the capture of Mecca. And it may be that just as he had checked his sensuality and restrained his vindictiveness, so he put the curb on his ambition until the times and seasons were favourable.

HIS LIFE AT MEDINA

Five classes at Medina.

- (1) The immigrants from Mecca, poor and homeless and landless.
- (2) The helpers, Arab converts of Medina.
- (3) The hypocrites, professing Islam without conviction.
- (4) The Jews, wealthy, with lands, running the market.
- (5) The pagan Arabs.

It is important to keep the poverty in mind. *Many* traditions support this.

The poverty no doubt caused the raids, which were many. His excuse was his having been driven from Mecca and his being prevented from visiting the Kaaba. At first the helpers took the immigrants under their protection, to the extent, in one case, of a helper offering an immigrant one of his wives. Such a situation soon became a strain. And the funds were very low.

Then he hoped to win the Jews, and they could pay the Zaka or legal alms. At first they were friendly, but when he began to make his claims and said that he was foretold in their book, and when they refused to pay the legal alms and denied his assertion, the situation was changed. He sought a quarrel and they helped him (1) by trickery with regard to the law, (2) by coquetting with hostile Arab tribes, (3) by mutual jealousies and want of combination. But it seems evident that the attack on the Meccan caravans, the raids on heathen tribes, and the attack on Jewish tribes, were all prompted by one dominant motive, *want of funds and land*.

His success was due—

- (1) partly to his personality ;
- (2) partly to the Arab love of raiding ;
- (3) partly to the want of combination on the part of his opponents ;
- (4) partly to his appeal to Arab sentiment ;
- (5) partly to the death of his chief opponent, Abdallah-bin-Obey, one of the hypocrites.

When he had captured Mecca, and gained possession of the Kaaba, and when the Arab tribes began to recognise him as the strong man in Arabia, then he began to think imperially, but was stricken with fever and died, leaving no successor.

His later virulence against Jews and Christians was due—

(1) To their rejection of his universal claims.
(2) Their denial of his assertion that his coming was foretold in their sacred books, books which previously he had consistently and strongly commended ; although he had no deep and intimate knowledge of them.

(3) Not being an educated man, he depended upon hearsay, yet it is doubtful if he ever came into contact with pure Judaism or pure Christianity.

(4) Unless we except the Christian deputation from Najran which came to Medina, headed by a Bishop, at the end of his life. Then the discussion arose about the Divine Sonship of Christ, which he seems never to have understood save in a physical sense. His suggestion that he and the Christian should mutually curse one another and then wait and see (mentioned in the Koran), shows how deeply he was stirred by what he considered their unworthy conception of God, and affords us a very suggestive insight into his character.

But he never forgot that they were “ the people of the Book,” and though he gave commands that the heathen should be slain wherever they were found, Christians and Jews were to be unmolested, if they paid a poll tax as a sign of subjection and left Islam alone. They also had prophets but these inferior to himself.

He really broke with them when he changed the Kibla

from Jerusalem to Mecca. At any rate, saving idolatry, he was ready for a compromise with the Arabs and so he adopted wholesale the old Arab rites at the pilgrimage, which seems to us scarcely the sign of a final and perfect revelation.

It seems to me that the real test of Mohammed's character—as it is also the real test of Islam to-day—is what he did and what it does, *when unchecked by any superior force*. Holy war and assassination were adopted as methods by Mohammed just as massacring weak Christian communities is in vogue among the Turks of our own generation.

It has been stated that when he captured Mecca he abstained from bloodshed, but there were very strong reasons for this.

(1) He feared that some Moslems who had never migrated might be killed.

(2) He wished, if possible, to conciliate powerful Arabs, and did so by giving some of them a large share of the spoils, to the great annoyance of some of his own followers.

(3) But principally he knew that there could never be peace in Mecca unless he acted as he did. He did not want to start a new series of blood feuds. Where would that end? His motive was diplomatic, not religious.

And one other point. Only those whose unpleasant duty it has been to read the annals of Islam know in what an obscene atmosphere Moslems lived. Leading Moslems used the most obscene language and in Mohammed's presence, *even Abu Bakari*; and the Moslems record these sayings without the least attempt at reserve or sign of shame. No more need be said, but every student of Islam could prove this statement over and over again by quoting Mohammedan writings.

PART III

THE KORAN

SECTION I.—INTRODUCTORY REMARKS

(1) **E**VERY ONE who is forced by circumstances to enter into controversy with the Moslems should know the contents of the Koran. I always recommend Rodwell's translation, because the chapters are arranged in chronological order. This is not the case with the Arabic original, a fact which makes the Arabic Koran a confusing study. For instance, it is puzzling to read denunciation of Christians in the early chapters and praises of them in the later, until you know that the order is *wrong* from a chronological point of view. Nothing convinces one of the entirely human origin of the book more than to watch the change of point of view, the change of style, and the way in which some of the stories from the Old Testament grow in length and increase in detail as Mohammed gets more opportunities of acquiring information, as at Medina.

(2) Every one again should bear in mind the *Moslem* belief with regard to the Koran and its relation to all other sacred books. This is of prime importance *and saves many futile arguments*.

The belief is this. There is an original book in heaven inscribed on what they call the "Preserved Table" (Arabic, Al-lauhu-l-Mahfudh). This original book has been revealed piecemeal in many books, but only four have survived, (1) The Torati of Moses, (2) The Zaburi of David, (3) The Injili of Christ, (4) and the Koran. Each book is a portion. Each of these four prophets was given a book

to recite. It was sent down from heaven, an exact copy, literally God's work. The later the portion, the more important, *as each confirms the previous one and supersedes it.* The last in *date* is therefore final, viz. the Koran. There is no other. No prophet *composed* a book. He recited it. He repeated what he was told.

The angels copied the original book and brought it down, sometimes (viz the Gospel) as a complete book, sometimes (viz. the Koran) *bit by bit* as occasion required.

It is supposed to be possible to believe in the four books. In fact, the Koran says that Moslems do ; and this is one of the most *amazing facts* that they claim that they do believe in all four. The Koran says, and they say, that the Koran is in the previous books and the previous books in it, and therefore, *note this*, they need not study any book but the Koran.

Being God's word it is infallible. But God can abrogate a verse and bring a better ! He can cause the prophet to forget a verse and then bring a better. The Koran says so. Many verses which are still in the Koran are said to be abrogated (*mansukh*) and it is wise to ask if any particular verse is abrogated before you use it in argument (viz. the kind sayings about Christians). This theory of abrogation has its limits, such as God's promises and threats, historical facts, etc. If you say, " But these books do not agree ; there are many important differences (viz. the fact of the Crucifixion). How can you believe all the books as you say you do ? " They will reply, " If there are differences, these differences have been inserted in the previous books by human hands. This is why they differ from the Koran. The Koran is correct, the other books incorrect." That is what they believe or assert, and the statement has to be met.

The real truth, of course, is that Mohammed was an unlearned man, had very inadequate sources of information, and very little chronological sense. He selected from his sources what appealed to him, *being the man he was.* Personally, I have no doubt that he did actually suppose that Miriam, the sister of Moses, and Mary, the mother of

our Lord, were one and the same person ; read the passage in the Koran and judge for yourselves.

He did not like the Crucifixion, and so he denied it. As I will show, there are many blunders and many absurdities in the Koran which leave no sort of doubt in our minds as to the authorship of the book. The book is largely Mohammed's autobiography, and an account of his religious beliefs ; but no Moslem thinks so, and you must be very careful not to tell him so until a suitable occasion arises. Whenever he quotes the book he says : " The saying of God," not the " saying of Mohammed." *Our only chance of showing that a book is inspired is not by some one's assertion that it is so, but by the contents of it and the nature of its teaching.* Again and again Mohammed stated that he received the Koran by the agency of the Archangel Gabriel, in various ways. He learnt it by heart, and then publicly recited it. He denied that he composed it ; said he would have deserved the fire if he had done so. He denied that he was possessed by a jinn, or was a wizard or a poet. He always denied that the accounts of Christian teaching, the scraps from apocryphal Gospels, the extracts from Talmudic legends, and the stories of the Old Testament prophets were derived from *human* sources. The religion of Islam is an inverted pyramid, the apex of which rests on this claim to literal inspiration, *and for this claim we have the assertion of just one man.* Compare this with our Lord's careful selection of twelve principal witnesses.

Because of this claim Moslems consider that the grammar, the science, the theology, the law, and the ethics of the Koran fix the standard. The Koran contains the fundamental principles from which all else can be inferred or deduced. Obviously you cannot impose on God's utterances. Now, on the whole, although the methods according to which the Koran was recited and written down seem to us *very precarious* ; though Mohammed confesses that he forgot, though he sometimes added words to meet a special case which he had overlooked, though we are told that some portions have been lost, some abrogated, and some repeated *in different forms* by people who all claimed

to be reciting exactly what Mohammed had taught them, nevertheless, there is no reasonable ground for doubting that we have most of the original Koran.

The most effectual line of attack against the Koran is on the score of *its contents*. Is it the standing miracle the Moslems consider it to be? and are the contents such as to justify this claim and render it credible? The character of Mohammed is, of course, open to attack; but this is of secondary importance, because Moslems think that, like Balaam, he was the passive instrument through which the Koran was communicated to others.

**SECTION II.—SOME REASONS WHY WE CANNOT ENDORSE
THE MOHAMMEDAN VERDICT THAT THE KORAN IS
A DIVINE AND NOT A HUMAN COMPOSITION**

(1) The disorderly arrangement of the book. Even Moslems are uncertain as to the place and time of certain portions.

(2) The difference in style between the earlier and later portions. Poetry becomes prose, rhapsody becomes plain facts and rules.

(3) The nature of the abrogation theory; remember the Koran was all delivered within twenty-five years.

(4) The endless repetitions of the same stories with the added details. God does not require new light or fresh sources of inspiration!

(5) The nature of some of the subjects. Read the chapter of "Joseph," passages about Solomon (126, 285, 286) and the Queen of Sheba (175), and the sleepers of Ephesus (181). The numbers are the pages of Rodwell's edition.

(6) The obvious inaccuracies; see below for a list.

(7) the misstatements of Christian doctrines, viz. the Trinity.

(8) The cruel conception of God.

(9) The gloating over the torments of the damned.

(10) The sensual pictures of Paradise (even if symbols, *sensual* symbols).

(11) The curious and timely adaptation of contents to circumstances, such as the leading article on the regrettable incident at Ohod (Rodwell, p. 399), etc.

(12) Nature of teaching about marriage and divorce, slavery and concubinage.

(13) His own unblushing claims to domestic privileges. (Cf. "The Confederates," verses 37-40 and 49-52, pp. 438-439.)

(14) The scientific statements, shooting stars, eclipses, the mountains being thrown on the earth to steady it, etc.

(15) The presence of Hebrew and Persian words.

(16) The way in which he places his own words to the Arabs, and theirs to him, *in the mouths of the Old Testament prophets and their opponents*.

(17) The Koran itself admits that *it contains nothing new*. Why a revelation then? and in what sense final? and how perfect when other revelations are imperfect?

Now let me give a few instances to prove the above statements. As I give the page in Rodwell, they can easily be referred to and verified.

(1) *Disorderly arrangement*.—Cast a glance at Rodwell's "Index to the Suras," p. xv, and see how thoroughly his chronological order upsets the order in the Arabic text, and remember Rodwell largely follows Moslem guidance. Fancy Revelation and Genesis transposed!

(2) *Difference of style*.—Read and see, in Rodwell's edition, how different some of the later chapters are from the earlier.

(3) *Abrogation*.—Two instances will suffice.

The changing of the Kibla (cf. p. 353).

The order for holy war compared with repeated injunctions to be patient in the early chapters.

Compare p. 65, end of the chapter "The Mountain," with chap. ix. pp. 471, 472, 473, 475, 483, etc.

(4) *Endless repetitions*.—Look out references to Abraham, Moses, or Solomon.

(5) *The nature of some of the subjects*.—To the references I have given, add: How Cain buried Abel (p. 489), how

God held a mountain over the Jews (p. 344), and turned some into apes (p. 344).

(6) *Obvious inaccuracies* about Goliath, Saul mixed up with Gideon (p. 365). *Haman* said to be in Pharaoh's Court (pp. 242, 247, 264). The *Samaritan* helps the Israelites to make the calf (p. 99, see note). The confusion is just what one is led to expect by other similar blunders. The Samaritans and Haman and Pharaoh were all enemies whom Mohammedans knew the Jews hated. He jumbles them all together and mixes up the calf in the wilderness with the calf in Samaria. Spurious miracles assigned to our Lord (p. 390).

Zachariah only dumb three days (p. 118), and read the whole of the passage referring to the Blessed Virgin Mary, and the Incarnation and the Nativity of our Lord.

The hopeless muddle and jumble about the Eucharist (p. 499). These are only a few of the inaccuracies, but they seem to me the clearest indication of the way in which he gathered up scraps of information from the most untrustworthy sources and then gave them the divine imprimatur.

SECTION III.—THE KORAN REGARDED AS THE AUTOBIOGRAPHY OF MOHAMMED

I append here a few notes on the passages in the Koran which justify this view of the book.

(a) THE MECCAN PERIOD.

His childhood.—Chapter “The Brightness” (Rodwell, p. 26).

- (1) “Did he not find thee an *orphan* and give thee a home ?
- (2) And found thee *erring* and guided thee.
- (3) And found thee *needy* and enriched thee.”

Three facts :

- (1) His father Abdallah died before he was born and his mother Amina when he was only six

years old. He found a home with Abu-l-Muttalib, his grandfather, and Abu Talib, his uncle.

- (2) He was brought up in the religion of his people and was converted to monotheism.
- (3) He was very poor until he married Khadija, who was a rich widow.

Personal reminiscences.—Next read chapters “The Daybreak” and “The Men” (Rodwell, p. 27). These give us an insight into the nature of his beliefs. It always seems to me that his religious condition was the condition of a catechumen who is emerging from heathenism. “The night when it overtakeeth”—Mohammed told Ayesha that this means “an eclipse of the moon.” “Weird women” means witches. “The envier when he enviyeth,” viz. the power of the “evil eye.” The second chapter alludes to his belief in “jinns.” Here again we have an exact statement of his belief in such things.

The chapters “Clots of Blood” (p. 20) and “The Enwrapped” (p. 21) give us his call—“Enwrapped” to shelter him from evil spirits. The “Abomination” is idolatry. “Thy Raiment” refers to his ideas of ceremonial cleansing. Note also in this chapter his vindictiveness against those who opposed him in this early stage. It explained much which followed later. Also note in these chapters the teaching about hell fire and note how he appeals to fear as a motive.

The chapter “The Enfolded” (p. 24). This is said to have been revealed after the Fatrah or “Intermission,” which lasted three years. And note the reference to Pharaoh and the signs of the growth of religious practices. The closing verses from twenty onwards seem to me to belong to a much later period, and are a good instance of a lack of chronological arrangement in the Koran.

The chapter “Abu-Lahab” (p. 29). A personal reminiscence of an opponent, and an instance of vindictiveness.

The chapter “The Pen” (p. 32) is interesting as showing Mohammed’s respect for the art of writing, which,

it is probable, he himself did not know, and the allusion to an accusation that he was possessed by a jinn.

The chapter "The Star." On p. 70 we find the allusion to his temptation to compromise. The offending verses are omitted, but some Moslem commentators do not hesitate to tell us what they were (cf. Rodwell's note).

The chapter "Kaf." On p. 93 note, "Wherefore put up with what they say" (v. 38 and v. 44). "Thou art not to compel them" (p. 94). He had no means of compelling them at that date, but the verses imply that he had thought about it.

The chapter "Taha" (p. 94). Note "Hath the history of Moses reached thee?" *This is most significant.* It is obvious to me that he had at this date collected this information about Moses. There were plenty of opportunities. He had turned it over in his mind and now produced it as a divine revelation. The phrase, "Has the story," etc., occurs on other occasions with a distinct assertion that the story is revealed. *Note them when they occur.* In the same chapter, p. 102, notice vv. 131 and 132 for two personal allusions, "Strain not thine eye after what we have bestowed on them." He confesses to have done so. Later on we shall have a chapter "Of the Spoils" or loot.

And also, "Enjoin prayer on thy family," as another stage in the growth of Islam.

Chapter "The Poets" (p. 103, v. 2). "Thou wearest thyself away with grief because they will not believe." He tells us what is passing in his own mind, how his failure troubled him, and how he explained it to himself.

Chapter "The Night Journey" (p. 164, v. 1). Was the temple at Jerusalem standing then? (cf. p. 172, v. 95). "The Koreish say, We will not believe thee until thou mount up to heaven." Was not this the origin of the whole legend of the Miraj or Mohammed's miraculous ascent to heaven, which is elaborated in the traditions? It is called a vision on p. 169, and many Moslems say it was only a dream, which is probable enough after the taunt of the Koreish. The Moslems keep the Ascension of Mohammed as a great festival.

The chapter of "The Cave" (p. 182). The Jews had asked him about "the seven sleepers of Ephesus" and he had answered, I will tell you to-morrow, but the next day he could not reply. Read the whole passage and see if it does not betray his search for information. He evades the scoff of his ignorance by saying, "I forgot to say 'Inshallah,' so the revelation was delayed." An obvious piece of autobiography.

The chapter of "Hud" (p. 223). The allusion to Shoaib's powerful relations is an obvious transference to Shoaib of his own circumstances in Mecca. *He* had very powerful relations.

The chapter of "The Story" (p. 254, v. 86), "*Thou didst never expect to have a book sent down to thee.*" A significant admission! (cf. p. 276, Chapter of "Jonah" (v. 17), "*Already have I dwelt among you for years before it was revealed to me.*"

Chapter of "Al Araf" (p. 311, v. 88). "*I have no control over what may be helpful or hurtful to me.*" Read the whole verse as an honest admission of a sense of sinfulness.

(b) MEDINEAN PERIOD

The chapter of "The Cow" (p. 350, v. 115). "Until thou follow their religion, neither Jews nor Christians will be satisfied with thee." He is beginning to despair of gaining them. *It is a turning point in his life.*

The chapter of "Mutual deceit" (p. 373, v. 12). "Obey God and obey the Apostle." From this date the Apostle is coupled with God frequently. He becomes a more important person to himself, and demands more personal licence and more attention from his followers.

The chapter of "The Spoils" (p. 378, v. 40). "Fight then against them until strife be at an end, and the religion be all of it God's." This is after the victory of Bedr. As his sense of power grows so does his teaching as to the use of force develop (cf. p. 385, v. 37).

The chapter of "The Family of Imran" (p. 398, v. 133, etc.). Read these verses, given after the reverse at Ohod.

As it has been said, "It is like a leading article in a newspaper explaining a regrettable incident in war."

The chapter "The Battle Array" (pp. 405-6). On p. 406, v. 9, we read the words, "That he may make it (Islam) victorious over every other religion. This comes after the claim that he, Ahmad, is Christ's promised Comforter. I cannot help thinking that he is trying to counter the Christian argument that as every Christian is indwelt by the same Holy Spirit who inspired the Prophets, Christians had no need of another revelation. His claim is a great revelation of his ignorance of the text of the Gospel.

The chapter of "Emigration," on p. 431, v. 2. Here we have an allusion to the forced emigration of the Jewish tribe of Nadhir, and on p. 437, v. 26, chapter of the "Confederates," we have an allusion to the expedition against the Jews of Kuraiza.

On the same page, 431, v. 30, etc., we are given an amusing revelation of some of Mohammed's domestic troubles, and in the same chapter, on p. 434, we see how he prepared the way for his marriage with Zainab, wife of his adopted son Zeid; and on p. 438, v. 37, we have the scandalous claim that this marriage, a triumph of lust over conscience, was not only condoned but ordained by God. If this is not autobiography I do not know what is.

And again on p. 439, read verses 49-53 for an astounding claim to special privileges in domestic matters; and after this we are not surprised, on p. 440, to find the regulation of the veil and a claim to special honour; and cf. p. 450, the closing verses of the chapter of "Light" for the same claim.

In the chapter of "Light," p. 444, v. 11, etc., we find an allusion to the scandal about Ayesha, a very important incident in Mohammed's later life, and one which throws a strong light on the use he made of his claim to revelation. Why was the revelation delayed?

In the chapter "The Victory," p. 460, v. 2, we have a significant announcement of pardon for his earlier and later sins; intelligible enough at the close of his life when he

knew he was drawing near to his end. The words can only have one of two interpretations, God's declaration of Mohammed's sinfulness, or Mohammed's admission of it.

In the chapter of "The Forbidding," p. 464, we have a truly astonishing revelation of Mohammed's domestic life, which should be studied carefully; not an edifying close to the life of a perfect prophet. And in the chapter on "Immunity," p. 470, thought to be the last revealed, the veil is completely drawn aside. Count the number of times in which the word "kill" occurs. The sword is drawn and brandished and Islam has never failed since to use it when it could do so with advantage. And in the closing verses of the "Table" (p. 498), near the end, you will find the last utterances of Mohammed about Christianity; references of an absurd kind to the Holy Communion, and a denial of our Lord's knowledge of the Father, and of our Lord's knowledge of us *now, after His death*, and so of His presence with us all the days. It is easy to see how a belief in our Lord's abiding Presence with us completely overturns many Moslem claims, and this probably is why it is here denied.

SECTION IV.—THE ACCOUNT GIVEN IN THE KORAN ABOUT THE MANNER OF ITS COMING, AND THE SOURCE FROM WHICH IT WAS DERIVED

First, in many places we find allusions to the account which the Kureish gave of it and *their* explanations of its origin.

- (1) They objected to it because it was not on *parchment*.
- (2) They said it only contained, "Tales by the folk of yore."
- (3) They said it was only the rhapsodies of a poet.
- (4) They said it was the work of a "Kahin," viz. pagan diviner.
- (5) They said it was the result of possession by a jinn.
- (6) They said he had composed it himself.

(7) They said he gleaned his information from other people.

(8) They said that it was sorcery.

Out of many passages which might be quoted, I will select the most important, arranged more or less in chronological order. I give the page in Rodwell, only giving further reference where necessary.

p. 19. "Recite thou, for thy Lord is most beneficent who hath taught the use of the pen." This may mean get others to write what you recite, or others have their books, and *this* is a message to thee.

p. 39. "It (the Koran) is a warning

Written on honoured pages

By the hands of scribes, honoured, believing ;"
viz. copied by angels from the Preserved Table in heaven or possibly by human scribes or amanuenses.

p. 40. "We will teach thee to *recite* the Koran, *nor aught shalt thou forget*, save what God pleaseth."

p. 41. "This truly is in the books of old." It is interesting to note that in the first reference to the books of old, *there is no hint that he believed they had been tampered with.*

p. 43. "It is a glorious Koran written on a Preserved Table" (cf. p. 68).

p. 56. "Move not thy tongue in haste for we will see to the collecting of it (in thy breast) and the recital of it (on thy tongue). And verily afterwards it shall be ours to make it clear to thee." *Nothing said about writing it down.*

p. 60. "It is a missive from the Lord of the worlds. But if Mohammed had fabricated concerning us any sayings

We had surely seized him by the right hand,

And had cut through the vein of his neck,

Nor would we have withheld any one of you from him."

A passage which it is only fair to keep in mind (cf. p. 218, v. 38).

p. 61. "Hath the story reached you of Abraham's honoured guests ?" (cf. p. 125). The story of David and the two pleaders, Nathan's parable very much dressed up.

These two passages leave little room for doubt as to how the information was obtained. He did not fabricate, he *repeated* what he was told, and *as* he was told. His information could be no better than its source. There were Jews and Abyssinian slaves in Mecca and the trade routes were open. And (cf. p. 100) for a very *quaint* account of the golden calf, and p. 219, Noah, for instance, of such uncritical repetition.

p. 69. "The Koran is none other than a revelation revealed to him (Mohammed). . . . One *terrible in power* taught it to him, one endued with wisdom. With even balance stood he on the highest part of the horizon. Then came he nearer and approached and was at the distance of two bows, or even closer, and he revealed to his servant what he revealed. His heart falsified not what he said (viz. Mohammed's heart)." Cf. p. 89, "One blessed night (one in the last ten of Ramadhan) hath he sent it down." The former verses probably refer to Gabriel.

p. 91. "We have made it easy for thee in thy own tongue" (cf. p. 124). This must mean that Gabriel spoke Arabic, not that Mohammed translated the message into Arabic. (It may be the way in which Mohammed accounted for the message being in Arabic, but the *we* = Gabriel.)

p. 110. "Verily from the Lord of the worlds hath the book come down. The faithful spirit hath come down with it upon thy heart that thou mightest become a warner, in the clear Arabic tongue. And truly it is in the scriptures of them of old. Was it not a sign to them that the learned among the children of Israel recognised it? If we had sent it down unto any foreigner, and he had recited it to them, they would not have believed." This is an important passage:—

- (1) Because of the allusions to the other scriptures *without a hint that they had been tampered with*.
- (2) If it was recognised by learned Jews, it was no *new* message, especially if his informers were Jews as is more than likely.
- (3) "In the clear Arabic tongue." The Arabic tongue is only clear to Arabs, and this is an

indication that at first Mohammed regarded himself as *only having a limited mission to his own folk*. Cf. p. 135, "We have made it an Arabic Koran *that ye may understand*. It is a transcription from the Archetypal Book" (cf. p. 226).

p. 161. "In parcels we have parcelled it out." The prevailing idea seems to be that the Book was brought down complete to the lowest heaven by Gabriel, and then given piecemeal to Mohammed as occasion required. Cf. p. 173 for the same statement.

p. 179. "It declareth to the children of Israel most things about which they disagree." This is said by the commentators to refer to Ezra and our Lord, and apparently Talmudic tales about heaven and hell. The Jews said (so the Koran asserts) that Ezra was the son of God and that our Lord was crucified by the Jews. This is the first claim Mohammed makes to be able to correct Jewish errors.

p. 195. "Nothing has been said to thee which hath not been said to the Apostles before thee." Cf. below, "What, a foreign tongue and the people Arabians?" Cf. p. 239, the story of Joseph, "No new tale." Cf. also p. 314, "I am no apostle of *new* doctrines." *This is a most important verse.*

- (1) If there is nothing new, and previous prophets had been given the same message, the people possessing the books of the previous prophets quite obviously stand in no need of the Koran.
- (2) The statement is only partly true; what is true in the Koran is not new, and even the legendary matter is borrowed mainly from Talmudic legends and Christian but apocryphal sources.
- (3) The last statement confirms the first. The Koran was sent down in Arabic to the Arabs because they would not have believed in a book in a foreign tongue. They are to be given their chance and are now without excuse. The book is for Arabs. An *old* message in a *new* tongue.

p. 207, v. 103. "When we change one verse for another, and God knows the best what He revealeth, they say, This is only a fabrication." Here is "the doctrine of abrogation," which sorely tried the faith of some. It was not so difficult, once grant that the Koran came down piecemeal. If it had come down as a whole book, it would have been more difficult to adjust to changing circumstances or to explain the change of mind of the Omniscient.

p. 216. "Perhaps thou wilt suppress part of what has been revealed to thee." *A line of self-disclosure.* He had evidently found himself in difficulties, and had been tempted to refrain from preaching what excited the opposition and scorn of the unbelieving Arabs.

p. 246. "Of some of the prophets have we told thee and of others have we told thee nothing." *This is interesting.* It sounds as if he had heard the names, but failed to get any information; cf. p. 424, "Of some Apostles we have told thee."

p. 251. "It is of the mercy of the Lord that thou warnest a people to whom no warner had come before thee."

(1) Therefore he was not sent to warn those to whom a warner had come.

(2) How about Abraham? Mohammed said Abraham built the Kaaba!

p. 257. "The best of recitals hath God sent down to thee, a book in unison with itself, and teaching by iteration." If in unison with itself how about the abrogated passages? Had complaint been made about the constant repetition of the same stories?

p. 265. "Thou didst not recite any book before it, nor didst thou transcribe one." Another proof that the date of his conversion and the date of the beginning of the Koran are one and the same. Cf. p. 274, "Thou knewest not ere this what the Book was or what the faith."

p. 276. "It is not for me to change it as mine own soul prompteth? I follow only what has been revealed to me. Verily, I fear, if I rebel against my Lord, the punishment of a great day. Had God so pleased I had not recited it to you. *Already have I dwelt among you for years ere it was*

revealed to me." Compare the previous passages. This is one of the passages which seems to show that he honestly believed himself to be in receipt of a revelation. Cf. p. 313, "*If I have devised, etc.*"

p. 278. "This Koran could not have been devised by any but God." This is a mere assertion and can only be proved by the contents of the Koran. It seems to us more than possible that it is a human compilation.

p. 325. "And this book which we have sent down is blessed, confirming what was before it (other scriptures), and in order that thou mightest warn the mother city (Mecca) and those who dwell in it;" viz. he had a limited mission. This claim to confirm other scripture is constantly repeated. It is partially true and partially false; cf. our Lord's miracles for what is true, and the denial of the Crucifixion for what is false.

p. 337. "Thus then as a code in the Arabic tongue have we sent down the Koran. *To each age its own book.* What He pleaseth, God *will abrogate* or confirm, for with Him is the source of revelation." With this, cf. p. 349, "Whatever verse we *cancel* or cause thee to forget, we bring a better or its like!" Here we have plain statements about the abrogation of parts of the Koran. How, then, about its being in unison with itself, and its freedom from contradictions? Mohammed in the traditions admitted forgetting sometimes, which was quite possible if he *recited* and did not keep written copies of *all* passages. It is also known that he recited the same passage *differently to different people.*

p. 458. "We have not sent any apostle or prophet before thee among whose desires [or recitation, the word in Arabic is of doubtful meaning] Satan hath not injected some false desire [or recitation], but God shall bring to nought what Satan hath injected." It is best to ask Moslems to explain the meaning of this. On the surface it reads like a disclaimer of infallibility, and we might ask how can we know what is God's and what is Satan's. Still it is better to make the Moslem explain.

p. 463. "He sent it down that he might exalt it above

every religion!" You cannot exalt a thing above itself, can you? And the Koran declares that it reveals nothing new.

p. 474. "The guidance and religion of truth, that He may make it victorious over every other religion." Also spoken towards the close of his life. The same argument applies to this as to the previous passage.

p. 483, top of page, v. 112. This is an obviously *false* statement as applied to Christians, and is in complete disagreement with the teaching of the Gospel.

p. 491. Read the whole page and especially mark these words: "To thee have we sent down the book with truth, confirming the previous scriptures. Judge between them by what God hath sent down. To every one of you a beaten track. *He would judge you by what he hath given to each.*" This is one of many passages where not only is it stated that the Koran confirms the previous scriptures, but where each book is called a test to those who possess it. It is very difficult to see how the man who recited this verse could have believed that the previous Scriptures had been seriously tampered with. How could such adulterated Scriptures be confirmed and how could they be a test?

p. 494. "O ye people of the Book (Old Testament and New Testament), ye have no ground to stand on unless ye observe the Law and the Gospel and that which has been sent down to you from your Lord (Koran)." This is an astounding passage. It is almost inconceivable that any man could have made such a statement who had accurate knowledge of the Old Testament and New Testament. Read the whole page and judge for yourselves. Personally I believe that Mohammed, who knew neither Hebrew nor Greek (and perhaps could not write), depended for his knowledge of our books on such information as he could pick up from hearsay, from what he was told, from what people chose to tell him, or thought he would like to hear. Rodwell's notes prove conclusively that he depended upon legendary matter from the later Jewish writers, and on sources of Christian beliefs which were obviously apocryphal. Being an uneducated man he could never

tell that he was being misled. If he was told something which pleased him (and he had a strong attraction to the spuriously miraculous), that was sufficient ; he turned it over in his own mind and then gave out the result as a special revelation to himself. It is very possible that he honestly believed it was a revelation, and it was very very dangerous, at any rate in Medina, to attempt to set him right.

SECTION V.—PASSAGES IN THE KORAN REFERRING TO CHRISTIANITY

p. 29. The chapter of “Unity.” This chapter is often explained by Moslems as referring to Christian teaching about the Sonship of our Lord, but owing to its early date it is very doubtful whether it refers to anything but Arab beliefs as to their gods and goddesses. For these gods cf. Rodwell, p. 86.

p. 117. This whole chapter should be carefully studied. It is the first reference to Christian teaching, and Moslems state that it was recited to the King of Ethiopia, the Negus, when the Koreish sent a deputation to him to ask him to send the Moslem refugees back to Mecca. It is important to remember that Yemen had been captured by the Abyssinians, that there were Abyssinian slaves in Mecca, and evidently close and easy intercourse between Arabia and Abyssinia. As Khadija’s cousin Waraka is said to have translated some Christian writers and to have believed in Christianity, there is every reason to believe that Mohammed knew something about Christianity. Moreover he had travelled in Christian countries. The real question is, *What kind of Christianity?* You can judge from this chapter.

Mark the following inaccuracies :

p. 118. “That name we have given to none before him” (cf. Rodwell’s note).

“For three nights thou speakest not to man.”

“O John, receive the Book.” What book ?

p. 118. "Peace was on him the day of his death." Had he heard how John the Baptist died? It seems very doubtful.

"When she went from her family *eastward!*"

"I fly for refuge from thee to God." This is pure invention.

p. 119. "The throes came upon her by the trunk of a palm tree."

"She came with her babe to the people." This is again a pure invention.

"O sister of Aaron." I doubt if Rodwell's note is correct. There are reasons for supposing that Mohammed was quite capable of such an anachronism. Mohammedan tradition frequently mentions the Virgin Mary with the wife of Pharaoh as two of the noblest women (cf. p. 465).

"It said, verily I am the servant of God." All this again is pure invention, and is really intended as a denial of our Lord's Sonship.

"Peace of God was on me the day I was born and the day I shall die and the day I shall be raised to life." *Remember all this is said by the Babe Jesus!* The reference to our Lord's Death and Resurrection must be compared with other passages. Many Moslems believe our Lord was translated without dying and will be raised at the general resurrection; else why the empty grave reserved for Him in Ayesha's house at Medina?

"It beseemeth not God to beget a Son." An outspoken denial of the Incarnation, probably due to a gross misunderstanding on Mohammed's part of the meaning of it. So he counters it by making our Lord a creature created by a creative word. We cannot help asking, What did the Negus think of such a denial of the Divinity of our Lord? Would it not have defeated Mohammed's purpose of obtaining help? *It is, therefore, very significant that the rhyme of this verse differs from the rhyme in the rest of the chapter; the verse is almost certainly a later insertion.*

p. 123, vv. 90-94, may be compared with the other passage.

p. 138. "And when the Son of Mary was set forth as

an instance of Divine power!" Read Rodwell's note. Note also that Mohammed believed in the virgin birth. Christ is in this way a sign of Divine *Power*. Note also the repetition of the word *servant*, and interpret "Verily God is *my* Lord and your Lord" (p. 139) accordingly.

p. 147. "We appointed the Son of Mary and His mother for a sign, and we prepared an abode for both in a lofty spot, quiet and watered with springs." This may refer to things which he had heard about our Lord in Paradise and the Assumption of the Virgin Mary. If so did he think the latter was in the previous books? But the commentators say it refers either to the lofty situation of the Temple, or to Palestine, or Damascus, which rather shows that they do not know what it means.

p. 157. "Her who kept her maidenhood, and into whom we breathed of our spirit, and made her and her son a sign to all creatures"; a clear statement of the Virgin birth. The commentators say Gabriel breathed on our Lord's mother and this caused conception.

p. 180. The chapter of "The Cave" contains the account of the sleepers of Ephesus. This should be carefully read, as it is a good instance of the way in which Mohammed gleaned his information, and the kind of information which he gleaned. *Note especially that it is related as a historical fact revealed as such to Mohammed.*

p. 370. "Who shall follow the Apostle, the unlettered Prophet, whom they shall find described with them in the Law and the Gospel." Read Rodwell's note about the unlettered Prophet. Perhaps the Jews used the word "ummi," of him. To them he was "a Gentile." *He* seems to have used it to enhance the wonder of the Koran. The claim that he is described in the Law and the Gospel was strenuously denied by both Jews and Christians, and did more than anything else to excite Mohammed's anger against both. It was very awkward for him as he had praised their books. So he accused them, especially the Jews, of having hidden, or misinterpreted, the passages referring to him.

p. 388, v. 30. Notice how the family of Imran is named

in close proximity to the family of Abraham. This bears on the question whether Mohammed confused Miriam and the Virgin Mary. Had he heard something about Hannah the wife of Elimelech? Read Rodwell's notes and references to apocryphal Gospels.

“I take refuge.” Read Rodwell's note 4. This tradition occurs more than once in the orthodox collection of traditions and can be relied upon. It is important as a proof of Moslem belief as to our Lord's sinlessness. Notice the repetition of the error that Zachariah was dumb three days. Notice also that these excerpts of apocryphal Gospels are claimed as a direct revelation to Mohammed (p. 390, v. 39), *including the story of the reeds*.

P. 390, v. 40. “The Word from Him.” *It is dangerous to use this as an argument.* It is possible that Mohammed had heard from some Christian source that our Lord was called “The Word,” but Moslems uniformly explain it to mean that He was so called because he was created by the creative word, “Be,” and He was (v. 42, “Kun fayakun” in Arabic).

v. 41. “When in the cradle.” I do not know the origin of this legend, but it placed later Mohammedans in some difficulty, and may have given rise to many legends about miracles attending Mohammed's childhood which contradict the plain teaching of the Koran.

v. 43. “An apostle to the children of Israel.” I think he means to limit here the sphere of our Lord's activities. Notice, also, the strange medley of real and false miracles ascribed to our Lord. The word *make* curiously enough is the word used throughout the Koran for to *create*.

P. 391. “What ye store up in your houses.” I do not know exactly to what this refers. Some say it means, He will tell you of your secret affairs, by virtue of his knowledge of secret things. Others think it refers to his teaching about riches: “Lay not up for yourselves,” or the parable of the rich fool.

“God is my Lord and your Lord.” This is a warning not to think of Christ save as a creature.

“The Apostles”; mentioned here and p. 499. Read Rodwell’s note for the meaning of the word used, which is not Arabic but *Æthiopic*; one among many instances of foreign words introduced into the Koran from the Hebrew, Persian, and *Æthiopic* tongues, known on the continent of Arabia at that date.

“Moslems,” in the sense of being *resigned to God*.

p. 391. “I will cause thee to die.” While it is quite certain that the Koran denies the Crucifixion, it is an open question whether it states that our Lord died at that time (cf. p. 427. Rodwell’s note contains the main facts). In Zanzibar they think our Lord will die when He returns to slay the Antichrist; and a Sultan told the Consul in Zanzibar that he had *seen* the grave reserved for our Lord at Medina. Here it looks as if he died at the time of the Crucifixion; but on p. 427 it looks as if he was translated like Elijah. What is noticeable is *the entire absence of any belief in our Lord’s Resurrection as recounted in the Gospels*.

“Above those who believed not,” viz. that Christ was a Prophet. History gives no instance of the Jews gaining the upper hand of the Christians.

“Verily Jesus is as Adam.” Both *creatures* and both *fatherless*.

p. 392. “Come let us summon.” Read Rodwell’s note and observe that this passage and what precedes was due to the interview between the Christian deputation from Najran in Yemen and Mohammed. The unfortunate thing is that it is very difficult to find out exactly what type of Christianity existed in Najran. It hailed from Abyssinia. The idea of finding out the truth by mutual imprecations throws light on Mohammed’s beliefs.

p. 392, v. 57. “For lords.” This accusation seems due to an entire misunderstanding of the word “Rabbi.” The word “Rabbi,” in the Koran, is used of God only. Mohammed seems to have known that the Jews and Christians used it of their masters and bishops and priests, and to have drawn a false inference from such use.

“Abraham.” The commentators say that the Jews and Christians disputed about Abraham, each claiming

him as belonging to them, and that when they could not agree they referred the dispute to Mohammed, who replied he belonged to neither. He existed 1,000 years before the Law, and 2,000 years before the Gospel. That settled it. They do not seem to realise that he existed 2,600 years before Mohammed.

p. 405. "The battle array" (v. 6). This is the passage which claims that Mohammed's coming was prophesied by our Lord. I have read a statement by an Indian Moslem that the Gospel was called by the name "The Good Tidings," because it contains this promise. It is especially noticeable that while the Koran claims to verify the Gospel, there is not a word about the Holy Ghost of the Christian faith. Either he did not know it, or overlooked it, or misunderstood it. The Holy Spirit is *Gabriel* in the Koran, and here Christ's promise of the Comforter is transferred to Mohammed. On the absurdity of this I need not enlarge, but in discussion with Moslems you are sure to hear of it sooner or later. He seems to have known *nothing* about Pentecost.

p. 406, v. 14. Notice this description of the call of the Apostles in *a mass*.

p. 409, v. 27. Here we have another allusion to Christianity as Mohammed conceived it. It is interesting as showing that he realised that it stands for kindness and compassion. Possibly this was due partly to their care for the sick and poor and the kindness he received from them during his journeys in Syria. A much married man, who considered himself the pattern man, obviously would have no liking for monasticism, though he had received kindness from monks on his travels and alludes to them in one place with approval.

It is possible that in the two last verses of the chapter "Iron" (p. 410), we have an allusion to Christian baptism. Notice first, that he says that if you want *illumination* and *forgiveness* you must fear God and believe in His Apostle, viz. Mohammed. This joining of illumination and forgiveness is suggestive. And he immediately proceeds to refer to the people of the Book, and talks about "control

over the favours of God," and states that gifts of grace are in the hands of God, as if he had heard something about the Christian ministry and sacramental grace. Had the Bishop of Najran suggested that if he needed illumination and forgiveness, he, the Bishop of Najran, was at his disposal?

p. 426. This passage about Apostles should be carefully noted because (1) *it is our case*. We believe in Christ but we do not believe in Mohammed. (2) He praises those who make no difference between Apostle and Apostle, including, of course, himself. We *do* make a difference, and always shall. *And so do the Moslems*. There is no doubt that they place Mohammed far above all others, including our Lord. If they quote this passage to you, ask them about the Miraj, Mohammed's miraculous ascent to heaven, and ask them why some prophets were placed higher than others in that vision, and why Mohammed was allowed to go where the Archangel Gabriel could not; and if they say, *We make no difference but God does, ask why God in the Koran says He makes no difference between them?*

p. 427, v. 155. "For their having spoken against Mary a grievous calumny." This is interpreted as meaning that she bore a child out of wedlock. The Koran says this accusation was made at the time of our Lord's birth! Possibly Mohammed, who came into contact with many Jews, had heard of the later Jewish insinuation. The passage proves Mohammed's belief in the virgin birth.

p. 427, v. 156. The Jews are blamed again for lying when they said, "We have slain the Messiah." Here is a plain denial of the fact of the Crucifixion, *a denial which is claimed as a revelation* (cf. Rodwell's note). The commentators are full of suggestions as to the person who was substituted for our Lord. This passage reads as if our Lord did not die then but was merely translated, "They did not really slay him but God took Him to Himself." The following words, "but shall believe in Him before His death," are explained as meaning "All the people of the Book will believe in Jesus as a Prophet before Jesus

dies at His second coming." It must be remembered, however, that "*His*" death can be, and is explained as referring back to "*one*," viz. each *one* before dying will believe. If so it is untrue. Many Jews have died without believing in Jesus.

p. 428. Notice the quaint list of prophets and how our Lord is mixed up with Ishmael and Solomon, and the claims that the source of this information is divine.

p. 428, v. 169. It seems probable that Mohammed really heard something like the true Christian faith from the Bishop of Najran, and it had been turned over in his mind and this passage is the result. Once when a boy he had heard a Bishop preaching in a market near Mecca, but a Bishop addressing a pagan mob would be like St. Paul before Felix. It was another thing for a Christian Bishop to address a man who claimed to be a prophet, and to have a book!

"Overstep the bounds" by calling Jesus the Son of God. The words "He is only an Apostle" show quite clearly that whatever the meaning of "His Word" and "a spirit proceeding from Himself," as applied to Christ, *they cannot be used to exalt our Lord above an Apostle*. The whole passage is a protest against *this*, the Christian use. Mohammed says here that you must not say, there are two Gods, God and Jesus, and you must not say, there are three Gods, God, Jesus, and Mary. It is a denial of the Incarnation as Mohammed conceived it, and of the Trinity as Mohammed conceived it. Some modern Moslems deny that Mohammed did so conceive the Trinity. It is very remarkable, then, that *whenever he mentions the Trinity he mentions Mary in the same passage*. Did the Bishop of Najran use the expression, "Mother of God"?

p. 170. Notice the direct denial of the Epistle to the Hebrews, v. 1, *re* the angels and our Lord.

p. 454, v. 17 (cf. p. 344 for the same list). The various religions with which Mohammed came into contact. Only here, later in his life, they are in the company of the polytheists, they who join their gods with God. This is noticeable.

p. 465. This allusion to the Virgin Mary, and the occasion of it, are to be noted. Ayesha and Hafsa, two of Mohammed's wives, had been justly offended by Mohammed's dealings with Mary the Copt, and had showed it. Mohammed made a promise to live apart from Mary, and then broke his promise, and then said that God had given him permission to break his promise. He separated from his other wives, warned them that God could give him better wives than they, and held up to them the wife of Noah and the wife of Lot as warnings, and the wife of Pharaoh of the Exodus and the Virgin Mary as examples of feminine devotion. Pharaoh's wife was called Asia. His mentioning the two together should be compared with the passage in which the Virgin Mary is called the sister of Aaron.

p. 473, v. 30. Here we have the reason why the polytheists have been added to Jews and the Christians on p. 454. It is quite evident that he had been spoken to plainly by some Christians. The offer of "mutual cursing," and the phrase "God do battle with them," show what is in his mind now; and it must always be remembered, in dealing with Moslems, that orthodox commentators assert that all the early *kindlier* references to Christians have been abrogated by the verse of the sword (Ayatu-s-Seif), *His religion is to be victorious over every other religion.* Read Rodwell's note about Ezra, another blunder.

p. 483. "On the path of God shall they fight and slay and be slain. A promise for this is pledged *in the Law and in the Gospel and in the Koran.*" This is in accordance with the Moslem belief "that Paradise lies under the shadow of the sword." Now where in the Gospel, as we know it, is there any such promise? It might be argued that the Israelites were given some such promise, but in the Gospel where? Be slain, Yes; but slay? Notice the number of times the word "kill" is used in this chapter of "Immunity," which many Moslems think was the last revealed.

p. 488. Notice the curious phrase, "God is the Messiah." No instructed Christian would say that, but "Messiah is

God," quite another thing. And notice how the *idea of absolute power* affects Mohammed's thoughts of the relation of God to our Lord and His mother.

p. 488, v. 21. Had the Najran deputation quoted the First Epistle of St. John to Mohammed, perhaps to explain the phrase Son of God, when they saw Mohammed did not understand it? His argument here is curious. It means that a father punishing his child proves the absence of love in his heart to the child, which is untrue.

p. 489. Read the curious account of Cain's being taught by a raven how to bury his brother, and cf. Rodwell's note.

p. 491. A most important page for us. First, because it contains some very strong passages which refute later Moslem theories that Mohammed said that the text of our sacred books have been mutilated.

(1) "How shall they make thee judge, seeing that they possess already the Law in which *are* the behests of God?"

This is absurd if the Law had been tampered with.

(2) "Verily, We have sent down the Law (Torah) wherein *are* guidance and light."

He says previous prophets, judges, and teachers all used the Book which was in the hands of the Jews of his day. He quotes from it. Could he have said this had he believed what they say he believed?

And v. 50. The same remarks apply to the Gospel. "Jesus came to confirm the Law." The Gospel with its guidance and light confirms the Law. The people of the Gospel are to judge according to what God sent down. *There is not a word to say that the Gospel had been tampered with.* Then he mentions the Koran and practically says the same about that. *There are three rules and three beaten tracks.* God intends to try each man by what he has given to each; but he claims that God has bidden him judge between them by the Koran. Is it not quite clear that he really knew *very little about the Gospel?* He is uneasy (cf. p. 492), "Be on thy guard lest they beguile thee from any of the precepts God has sent down." And

he warns the Moslems not to take Jews or Christians as friends. The whole passage makes a very good subject for conversation with a Moslem *re* sacred books, *as it is one of the last recorded utterances of Mohammed.*

p. 493, v. 70. "If they observe the Law and the Gospel and what hath been sent down to them from their Lord (the Koran)." How could they observe the Gospel if it had been tampered with? Where was the unadulterated Gospel? and how observe it as it differed from our present books?

They escape these difficulties by saying that the passage refers to the description (nat.) of Mohammed in the Law and the Gospel.

p. 494, v. 72. "Ye have no ground to stand on unless ye observe the Law and the Gospel and that which hath been sent down (Koran)." Of course this is impossible owing to the many differences. But they will explain it as they explain vv. 70 and 73. This seems to contradict what is said above as there is no mention of the Koran, but they will explain the passage as above.

v. 76. This is a denial of the Incarnation and a misstatement of Christian belief. We do *not* say God is the Messiah.

v. 77. "God is the third of three." We do *not* say that. Notice that immediately after, there is a reference to our Lord and His mother. Mary, he says, is a truthful person and never stated she was a goddess. The statement that both Jesus and His mother ate food is meant as a proof that they could not be divine.

v. 82. When did our Lord *curse* the Jews?

v. 85. One of the more appreciative allusions to Christians and their priests and monks. It does not tally with other passages.

p. 498. Read to the end of the chapter, v. 110; a repetition of previous statements. "When I withheld the children of Israel from thee," refers to Christ's deliverance from crucifixion, and is, of course, untrue.

p. 499, v. 112. "The Table." There seems to be a direct allusion to the Eucharist—"a *recurring* feast." The commentaries are full of the most absurd and puerile

legends about this Table. The Christians would naturally be most reserved in their statements about it to Mohammed, even if they mentioned it. The remark about "chastisement," looks like an allusion to the peril of unworthy reception. The legends read like a hopeless jumble of the feeding of the five thousand, the parable of the King's supper, and St. Peter's vision. This does not surprise any one who is acquainted with Moslem mentality.

v. 116. "Take Me and My mother as two Gods beside God." This leaves no doubt in my mind that Mohammed believed that the Christian Trinity consisted of God, Jesus, and Mary; and why should God ask our Lord this question if he had *not* said it? Of course He *never* said His mother was God.

"I know not what is in Thee" (cf. "No man knoweth the Father but the Son," and many other passages). Here is a direct denial of our Lord's intimate knowledge of God. Mohammed says that our Lord told His disciples that He was in the same relationship as they were, creatures of one Lord.

p. 499. "Since Thou hast taken Me to Thyself, Thou hast Thyself watched them." This seems to mean that our Lord after His assumption was not aware of the doings of His disciples, and is a denial of our Lord's words, "Lo, I am with you always, to the end of the days." It puts an end to our Lord's mission. Mohammed's claim necessitated this. This concludes the principal allusions to Christianity in the Koran. I think it leaves on our minds the impression that he had never come into touch with the true Gospel history. It is certain that he knew neither Hebrew nor Greek, and it is doubtful whether he could read or write his own tongue. He depended on hearsay, and he had a standard of his own according to which he selected or rejected his material. His denials, his blunders, his omissions are proofs of this. When the deputation from Najran arrived, he no doubt heard things that astonished him, but he had committed himself too deeply. Hence his proposal that they should mutually curse one another. If they had done so, would the deputation have

reached home safely ? As his assassinations show, he had no scruple in removing people who stood in his way. He never forgave the Jews for saying that the Law, which he had so often said that God gave to Moses, contained no allusion to himself. They were a thorn in his side, and had to go.

SECTION VI.—SOME OF THE PRINCIPAL OMISSIONS OF FACTS OF THE CHRISTIAN FAITH, AND MISTAKES IN CONNECTION WITH THEM

Part of Gabriel's message—*specially “ of his kingdom there shall be no end.”*

In our Lord's life : the angels to the shepherds, the manger and Bethlehem, the Magi, the Baptism, *the whole of our Lord's teaching*, the Transfiguration, the Passion, the burial, the Resurrection, the promise of and coming of the Holy Ghost, the mission of the Baptist ; and there seems to be an entire ignorance of the Acts and the Epistles.

Then there are the blunders. Here are some :

The name of John being a *new* name.

Zachariah being dumb for *three* days only.

The legend about the *reeds*.

The legends about the *site* and *circumstances* of the Nativity.

The miracles of our Lord's *childhood*.

The hopeless confusion about the *Table*.

The calling of the Twelve in a mass.

The misstatements of Christian beliefs as to our Lord's Sonship and the Trinity.

Add to these the story of Joseph, claimed as a special revelation ; the mixing up of Gideon and Saul ; Nathan's parable ; Haman in Egypt ; the Samaritan and the calf ; Solomon and the jinns ; the mountain held over the Israelites at Sinai.

These are sufficient to show how entirely unreliable his sources of information were.

Then to these add his denials of Christian doctrine. He denies the Christian conception of God as a Loving Father. The conception of God in the Koran is cruel. He is conceived in terms of *Power* not *Love*. There is an utter absence of what *we* mean by holiness.

- (1) He denies the Sonship of Christ and His Divinity.
- (2) He denies to all intents and purposes the Holy Ghost.
- (3) He denies our Lord's Passion and all that it involves, of atonement, redemption, propitiation, and self-sacrificing love.
- (4) He denies our Lord's Resurrection.
- (5) He denies our Lord's session at God's right hand.
- (6) He denies our Lord's presence with us, and His knowledge of us *now*. His intercession and His mediatorialship.
- (7) He denies the finality and universality of the Christian faith.
- (8) He knows nothing of the Church.

Then to these add the absolute difference between the teaching of the Koran and the Gospel on various subjects, such as *divorce* and *revenge*; the use of the sword for propagating religion; the perpetuation of animal sacrifices; the nature of Paradise and the joys thereof.

The atmosphere of the two books is as different as the character of Mohammed is from the character of our Lord. They are on an entirely different plane for whereas the Gospel is intensely spiritual, the Koran is grossly material.

PART IV

MOHAMMEDAN ARTICLES OF BELIEF

SECTION I.—THE FOUNDATIONS OF MOHAMMEDAN BELIEF

THE word Islam is defined as the religion of those who accept the will of God and His commands, obey Him and worship Him.

This religion is said to be based on four foundations : (1) The Koran. (2) The Sunna, traditions of Mohammed's own beliefs and practices, called Hadithi. (3) Ijmaa or consent of the principal doctors or theologians of Islam. (4) Kiasi, viz. inferential theology, that is to say, the use of reason by way of deduction when the other methods of guidance fail.

There are some other words which are in common use and need explaining.

“ Ibada ” is worship, “ dini ” is practical religion, “ mila ” is *the use* of such and such a *prophet*, and “ Madhehebu ” is a system of theology of some accepted doctor of theology.

(I) *The Koran*.—Of these four foundations, the Koran stands first. The meaning of the word is a “ reading ” or “ recitation.” The name was used at first of any portion, and then came to mean the whole Koran as it exists to-day. Another common name is Furkani, a Hebrew word, which is said to mean that which distinguishes, viz. truth from falsehood. It is sometimes used of the Koran as distinguishing between what is true or false in current Jewish and Christian beliefs !

Mohammed claimed that he received the Koran from

the Archangel Gabriel, piece by piece, as occasion demanded ; and he taught his followers that the words of the Koran are the very words of God. The Koran is divided into chapters (*sura*) and the chapter into verses (*aya*). There are 114 chapters in all ; some are very short and some are very long. The word " *sura* " means a line, or a row of bricks in a building, or a line in a book. Each chapter has so many verses, and every chapter has its special name as " *Suratu-l-Bakara*," the chapter of " *The Cow*," because a cow is mentioned in some part of it. They divide the Koran into thirty portions, and each portion is called a *juzu*. This is convenient as one portion can be read each day in the thirty days of Ramadhan. The children who are sent to school are considered to have completed their task when they can read these thirty portions. Very often they learn it by heart, but have very little understanding of the meaning of the words which they repeat unless Arabic is their vulgar tongue.

The Mohammedans think the Koran miraculous, in fact to them it is inimitable and is the outstanding miracle of Islam. As to style this is very questionable and has been questioned by competent scholars ; and after all style is a strange proof of inspiration. And if we judge by contents, the miraculous nature of the Koran is still further open to doubt, as any reader can see for himself. However, the Mohammedans confidently affirm that every word was revealed by God. It is a complete case of verbal inspiration. It was the task of the Holy Spirit, viz. Gabriel, to reveal it to Mohammed in a wonderful manner. For this reason, they call Gabriel the Angel of Inspiration.

They say that there were various ways in which Mohammed was made the recipient of revelation. (1) The angel came to him with a sound like the sound of a bell. (2) Thoughts were impressed upon his heart. (3) The angel came to him in human form. (4) The angel came to him in dreams. (5) God spake to him in dreams or when he was awake. It is said that sometimes, even in the coldest weather, his face dripped with perspiration,

and the animal he was riding showed evident signs of terror. Mohammed would sometimes wrap himself up in a mantle. Two chapters are styled "The Enwrapped." The angel who came to Mohammed taught him the Koran after first receiving it from the Preserved Table in heaven (*Al-lauhu-l-mahfudh*) ; or in some wonderful way was told what to say by God and then repeated it to Mohammed. Some say Mohammed was given the Koran in Arabic. They say that the revelation continued verse by verse for the space of twenty years. They claim that the Koran is eternal and uncreated. There was a great schism about this, and it seems to have been settled by saying that the sense was uncreated, but the ink, the letters and the paper, and the formed and spoken words were created. (I have used this as an argument. If the sense is uncreated and yet a man can keep it in his heart, then the uncreated is contained in the created, and one objection to the Incarnation removed.)

The majority, however, are accustomed to say that the Koran itself was eternally in heaven, written on the Preserved Table, near the Throne of God, and was sent down to the lowest of the seven heavens one night in Ramadhan, called the night of Power (*leilatu-l-kadr*), and stored up in a great treasure house (*beitu-l-izza*), and so by degrees communicated to Mohammed.

Suppose we accept this account as the orthodox belief, then it seems clear that the religion of Islam rests on the evidence of a single man. Nobody else saw Gabriel (not even his wife Khadija, who was once with Mohammed when he said Gabriel was present). If any one accepts Islam he does so on the evidence of one man, and that man himself at one time had serious doubts whether he was possessed (*majnun*).

Even if we were to accept Mohammed's assertion, even then it would be open to doubt whether we have the exact words which he recited. There is no proof that he himself collected the various passages or arranged them. Many Moslems say he could neither read nor write ; he simply repeated the words he was given, and some one

else wrote them down on palm leaves, or stones, or skins. Some passages seem *never* to have been written down, but merely committed to memory. Even during his lifetime the same passage was differently rendered by people to whom it had been communicated on different occasions, so that Mohammed was driven to state that the Koran had been revealed in seven different versions! At the time of his death there was no Koran as we have it now.

There were many who possessed written copies of *portions*, and there were many others who had committed portions to memory. The constant wars after Mohammed's death gradually reduced the number of these, so that people began to fear lest the Koran should gradually disappear. (I am quoting an often-repeated tradition.) Then Abu Bakari, who succeeded Mohammed, ordered *Zeid Ibn Thabit* to collect all the existing verses of the Koran and make one volume of them. He did this to the best of his ability and there is no reason to doubt his trustworthiness. He tells us that one portion he found in the possession of a single man. This first Koran was not arranged as the present one is. When he had finished his task he gave the volume to Abu Bakari and he kept it. People, however, still continued to follow different readings, and this gave rise to disputes and strife.

The Moslems called Shias—of whom large numbers are in Persia and India to-day—assert that Ali collected the verses of the Koran during Mohammed's lifetime, by command of Mohammed himself. It is hard to see why, in this case, *Zeid Ibn Thabit* should be ordered by Abu Bakari to make another collection. (I think it is stated by Shias that Ali's collection favoured Ali's claims to be the successor of Mohammed, so that in that case Abu Bakari, Omar, and Othman were usurpers. This the Sunnis deny.)

Zeid was under instructions not to accept any passage as a portion of the Koran unless two Moslems bore witness to its authenticity. He seems not to have been much concerned about chronological order or logical sequence, and this makes the Koran hard to read or understand.

The present chapters are not the divisions in his first version, nor does that version contain everything uttered by Mohammed. Some verses were abrogated and removed, others forgotten. *There is Mohammedan evidence for this.*

Eventually, on account of these various readings, another version became imperative. Othman ordered a new recension and commanded Zeid to associate with himself some of the Kureish, as speaking the pure Arabic dialect in which the Koran was revealed. This recension became the authorised version. Copies were distributed to the principal cities of the Moslem world, and *all copies of the previous version destroyed.* Nevertheless, owing to the fact that the vowel signs and diacritical points were added later, any commentary of the Koran will convince you that there are various readings in the Koran, as in the New Testament. There existed schools of readers, with their followers, but I need not weary you with their names. An account is given of them in Canon Sell's book, *The Faith of Islam.*

Even in this later recension there is no chronological order. Some of the chapters last revealed were put first and the first last. The short rhapsodic chapters were the earliest. They are nearly all at the end. Verses revealed at Mecca occur in chapters which are called Medinean by Moslems, and *vice versâ.* In fact, the book in places is such a jumble that it is puzzling and very difficult to see what it means or to whom it refers. And the disorder may very well be used as an argument against the divine origin of the book.

This recension made in the Caliphate of Othman is admittedly not quite perfect. Some verses have dropped out. One chapter is said to be shorter than the original one (the "Chapter of the Confederates"), and passages about suckling children and stoning adulterers have dropped out. But on the whole there is no reason for doubting that we have most of the matter delivered in Mecca and Medina. Again, although the Moslems say that the Koran is entirely the word of God, yet traditions say that certain verses were inserted by the advice of

Mohammed's friends and disciples. Omar, the second Caliph, asserted that his advice had been accepted in two matters: (1) The making the station of Abraham (Makam Ibrahim) a place of prayer in the Kaaba ; (2) The introduction of the curtain (*hijab*) in Mohammed's house so that people should not see his wives. Now Omar would not have dared to make this assertion unless it were true. And other words now in the Koran are Omar's own words. Once when he heard a certain passage he ejaculated, " Praised be God, there is no Creator but He," and these words were added to the final verse. That is what the Moslems themselves tell us. There is good reason for believing that what was done in one case as to *words*, was done in other cases as to *matter*.

Again, in the Koran there are passages which do not agree with other passages. These differences gave rise to the doctrine of Abrogation. This doctrine is mentioned in the Koran. In the chapter of " The Cow " (v. 100, p. 349) we read : " Whatever verses we cancel or cause thee to forget we bring a better or its like." This abrogation is of three kinds: (1) Sometimes the abrogated words are left in the text, but the sense is abrogated. For instance, the direction telling people to face the temple of Jerusalem in their prayers remains, but the rule is no longer in force. (2) Sometimes words have been omitted but the direction contained in them is still in force, as, for instance, the injunction to stone adulterers (although it is rarely carried out). (3) Sometimes both words and sense have been abrogated, as for instance, the rule that mothers should suckle their children ten months. However, the doctrine of abrogation has its definite limitations, viz. historical facts, and the promises and warnings of God cannot be abrogated. They recognise that these things cannot be abrogated in any sacred book. Positive commands and prohibitions, however, *do* admit of abrogation. This is reasonable enough, but the difficulty seems to consist in the fact that the whole Koran was delivered in a space of only twenty-two years.

Again they teach that some words in the Koran are plain

and easy to understand (*muhkam*), but others are figurative (*mutashabih*), and therefore more difficult. This is taught in the Koran. "The family of Imran," v. 5, p. 386, "He it is who has sent down the book. Some of the verses (or signs) are of themselves perspicuous ; these are the mother of the book (viz. foundation), and others are figurative. But they whose hearts are given to err follow its figures, craving discord, craving an interpretation ; yet none knoweth its interpretation but God." Among these figurative passages they place the account of the day of resurrection and verses in which the face, hand and throne of God are mentioned. This is an important distinction for us inasmuch as Moslems habitually interpret the phrase, the Son of God, in terms of human generation, following the Koran itself.

Mohammed claimed that every word of the Koran emanated from God, but any one who knows the condition of religious ideas in Arabia at that date, any one who knows about the people who lived in Arabia or in the neighbourhood of Arabia, will find no difficulty in realising how much he owed to Jews, Sabeans, Zoroastrians, Arabs, and Christians, and especially to his Jewish neighbours. Many Moslems say that Mohammed could neither read nor write ; they call him the illiterate Prophet (*Annabii Alummi*), and they think that this enhances the miraculous nature of the Koran. This ignorance merely explains to us the reason for much of the contents of the book. However, it is not universally believed that he could not write. Supposing, however, that he was unable, the eloquence and poetry of a book is not a convincing proof of inspiration. In the last resort, we must fall back on the contents. That he was eloquent we can admit ; that he could express himself in poetical language we can admit ; that he spoke the purest Arabic we can admit ; but these were gifts which he shared with his pagan contemporaries. Were they inspired too ?

There are many commentaries on the Koran, as we should expect. The principal ones are : (1) That of Al-jalalain, A.H. 864 ; (2) That of Az-Zamakhshari, A.H. 604 ; and

(3) that of Mohammed Razi Fakharu-d-Din, A.H. 606. All these were written at least 600 years after the times of Mohammed. Most people in Zanzibar who read a commentary use Al-jalalain.

(2) *The Sunna*.—The second foundation or pillar of Islam is the Sunna, that is the sayings and habits and customs of Mohammed. From this we derive what we know of his conduct, his customs, and his conversation on various occasions. His conduct, habits, customs, and *obiter dicta* are regarded as having a binding force on his followers. A common name for the Sunna is "Hadithi" (traditions). The knowledge of these traditions ranks second to knowledge of the Koran and was highly commended by Mohammed himself. The body of traditions originated in this way. After Mohammed's death people found that they did not know the meaning of certain verses of the Koran, and had no clear notion of the reason for the customs and the teaching of their religion. So some set to work to trace sayings of Mohammed which threw light on doubtful passages. About one hundred years after his death, Omar II. gave orders that all these traditions should be collected. This was done and many of them were inserted in the biographies of Mohammed (Sira). There was a vast quantity of these traditions of very different worth. The best were called accurate (*sahih*), others good (*hasan*), and others weak (*dhaifu*).

There are three collections that I may mention here, though it is not very likely that many Moslems in East and Central Africa knew much about them except by hearsay from the lips of a very occasional teacher.

(i) *Sahih* of Bokhari. This is the collection which I have often heard mentioned in Zanzibar, and is sold in the bookshops there. They say he collected over 600,000 ; but of these he only considered 4,000 deserving of a place in his collection, and many of these 4,000 are repetitions of one tradition depending on different chains of witnesses. Bokhari was born A.H. 194. This ruthless excision shows how very unreliable this kind of traditional knowledge proved to be. And a study of those that remain forces

the conclusion on us that the excision might have been more ruthless still in the interests of historical exactness.

(ii) The collection of Muslim bin Hajjaj. He was a pupil of Bokhari and died A.H. 261. His collection contains 4,000 traditions. It was read especially in Spain and North Africa.

(iii) The collection of Abu Daud. He died A.H. 275. His book was called "Jamia-l-Tirmidhi," viz. the collection Tirmidhi.

I have said this much about the traditions because it is likely that in conversation with Moslems you will hear the word *Hadithi*, and as this word in Swahili means "story" as well (the Arabic verb means to talk and converse), it may not occur to the listener that the word is technical and refers to a very important portion of Moslem theology.

(3) *The Ijmaa* (consent of the Fathers of Islam).—The third foundation or pillar of Islam is called *Ijmaa*, that is to say, the consent of the Great Teachers of the Mohammedan world who have been at great pains to gain accurate knowledge of their faith. In fact, it may be said to correspond to "The unanimous consent of the Fathers and Doctors of the Christian Church." These learned men are called *Mujtahidun*. Among them are ranked the first four caliphs, Abu Bakari, Omar, Othman, and Ali; some include the personal friends of Mohammed, and others add the helpers or men of Medina who supported Mohammed in his hour of need; others add the refugees, the Moslems who migrated to Medina at the same time as Mohammed. Others assert that such learned men are not necessarily limited to the early days of Islam, but may appear at any time and in any country.

(4) *Kiasi*, viz. the use of reason.—The fourth foundation or pillar of Islam is called *Kiasi*; that is, theology by inference, the use of reason in the application of first principles. Difficult questions were brought to their teachers by the Moslems and the teachers gave their replies. We can see that it was just because there was no clear line laid down that the questions were asked. Some questions

of a similar kind had been previously asked and decisions given recorded in the Sunna and the Ijmaa. The teacher compared the new question with the old and deduced from the old the answer to the new. A tradition will illustrate my meaning best.

Mohammed wished to send a man named Muadh to Yemen to collect the obligatory alms, and, after collecting them, to distribute them to the poor. He asked him, "Muadh, what law will you follow?" He replied, "The law of the Koran." Then Mohammed said, "But if you find no statement in the Koran to help you, what will you do then?" He replied, "I shall follow your own usage, O Prophet." Then Mohammed asked him, "But suppose you find no usage of mine to bear on the case, what then?" And he replied, "In that case I shall use my own wits as best I can!" Mohammed returned thanks to God for giving him an envoy of such a sensible description. This story of Muadh is used by Moslems to prove that this process of reasoning is legitimate in practical theology. Every Mohammedan is supposed to be a follower of a school of theology. There are four such schools called Madhehebu, from a word meaning a track or path. The men who drew up these tracks are called Imams. The names of the four are as follows: (1) Abu Hanifa, leader of the Hanifite School. (2) Mohammed ibn Idris ash-Shafii, leader of the Shafite School. (3) Malik Ibn Anas, leader of the Maliki School. (4) Ahmad ibn Hanbal, leader of the Hanbalite School. Their books do not deal with doctrine but practical matters which are incumbent on all Moslems; they teach men how to perform these duties of obligation, viz. how to pray, how to fast, how to pay the legal alms; they also instruct them as to the laws regulating marriage, divorce, inheritance, etc.

Abu Hanifa was born at Askalon, A.H. 150, and died at Cairo, A.H. 204. He relied on tradition and disliked employing reason or inference in matters of religion. His disciples are mainly found in Persia and Arabia, and he has many followers in Zanzibar and East Africa. One of his books deals with the principles of religious practice.

Others, called *Sunana* or *Musnad*, deal with traditions throwing light on these religious practices.

Malik Ibn Anas was born at Medina, A.H. 90, and died A.H. 175. His book is called *Al-Muwatta*. His disciples are found mainly in Barbary and North Africa.

Ahmad-ibn-Hanbal was born at Bagdad, A.H. 164. In his days there was a very fierce controversy as to the Koran. Some said it was created, but others denied this. Ahmad suffered much persecution because he opposed the Caliph Mutasim, who said the Koran was created. He was imprisoned and afterwards released by Caliph Mutawakkil. He has very few followers now and these live in Arabia.

There is no difference between these schools with regard to fundamental matters of Mohammedan belief. They only differ in smaller details, such as religious ceremonial or legal custom, and Mohammedans do not consider these differences to be affairs of very great importance.

SECTION II.—A SHORT STATEMENT OF THE PRINCIPAL ARTICLES OF MOHAMMEDAN BELIEF

They divide these into two main divisions :—

- (I) *Principles of Religious Belief*, *Usulu-d-Dini*.
- (II) *Principles of Religious Practice*, *Ilmu-l-Fikh*.

(I) *Principles of Religious Belief*.—These contain all necessary articles of faith, their *Creed*.

There are six of these articles, and they say that all these six articles are implicitly contained in the short creed which is ever on their lips, the confession of which makes a man a Moslem. “There is no God but the God, and Mohammed is the prophet of God ;” in Arabic, “*La ilaha illa illahu wa Muhammudu-r-Rasulu-llahi*.” I write the Arabic because it is so often heard, especially at funerals. This creed is called *Shahadatani*, because *two* great truths are *confessed* in it—the Unity of God, and the Prophetic Office of Mohammed. However, in this creed they say are included the following six articles of belief.

- (1) Amantu billahi = I believe in God.
- (2) Wa malaikatihi = And His Angels.
- (3) Wa kutubihi = And His books.
- (4) Wa rusulihi = And His messengers (*mitume*).
- (5) Wa Alyaum al-akhiri = And the last day.
- (6) "Wa-l-Kadar," kheiruhu wa sharruhu min Allahi =
And His decree, the good of which and the evil of
which come from God.

It is useful to commit these words to memory as we admit so much of them and they present a good basis for discussion.

(II) *The Principles of Religious Practice*.—The second division, Ilmu-l-Fikh, embraces the five practical duties : (1) Prayer = Sala. (2) Alms = Zakati. (3) Fasting = Saumu. (4) Pilgrimage = Hajj. (5) Religious warfare = Jihad.

A *fakih* is a person fully informed on these necessary matters ; one who is able to instruct others. I may add here that pilgrimage is only incumbent when it is feasible.

SECTION III.—MOHAMMEDAN BELIEF AS TO FAITH

What is in the mind of the Mohammedan when he uses the word *faith* (*imani*) ? Some say it means the inward belief of the heart, without any outward confession by word or deed. If a man has this inward faith he is called a believer although he does evil things (cf. a bad Christian). But sound faith is faith which is accompanied by good actions. The believer, however, must give assent to the six articles of faith given above. And they say that faith of this description is a matter of degrees ; it can increase or diminish. If a man, for instance, obeys God, his faith increases, but if he disobeys Him it diminishes.

Infidelity (*ukafiri*) is the opposite of belief, and to a Moslem consists in disbelieving any matter which Mohammed asserted to be an article of necessary belief. I suppose from this point of view they might call Christians unbelievers. Others, however, say that unbelief is the

state of heart of a man who does not know God. Others say it is the state of heart of a man who disobeys God. His disobedience shows that he really does not believe in God. At first the belief of Moslems seems to have been uniform. They knew the Koran by hearing it recited. Much was not written down and what was written down was largely in the private possession of individuals. When they wanted explanations they could go and ask Mohammed to explain. But when the Koran had been written down and included in one volume (Msahafu), when all the traditions had been collected and arranged as we have stated, people began to turn over in their minds their belief, and to think it out, and to compare it with Christianity, and eventually some began to diverge from this uniform belief because they failed to find complete satisfaction in the old faith. These people were called "free-thinkers" (Mutazila), people, that is, who had *seceded from orthodoxy*. A famous champion of this new style of thought was Wasil ibn Ata, about A.H. 80. And the champion of the old orthodoxy who vanquished him and brought the people back to the primitive belief was Abu-l-Hasani-l-Ashari. The schism is said to have begun in this way. One day, in the mosque at Basra, some one produced this problem: If a Moslem has committed a mortal sin is he a believer or an unbeliever? While the teacher of the man who asked the question was considering what answer to give, Wasil ibn Ata stood up and said, "I am of opinion that the Moslem who has committed a mortal sin is neither a believer nor unbeliever, but occupies a position between the two." Having said this he went and sat apart in the mosque and his friends joined him. Seeing this, some one present remarked, "These folks are 'schismatics.'"

Apparently, Abu-l-Hasani-l-Ashari belonged at first to this party of seceders but eventually parted company with them. The occasion of his doing so was as follows:— His instructor was engaged one day in teaching his disciples, and Al-Ashari proposed the following problem: "There were three brothers, one a believer and a good man and a devout one; the second an unbeliever, of corrupt

morals and disobedient to the rules of his religion ; the third was a very young child. They all died in their different conditions. Where are they now ? ” Now the seceders were ardent believers in *free will*. The orthodox we should call Necessitarians. His teacher gave the following reply : “ The good brother has received a very exalted station in Paradise, the reward of his good deeds ; the unbelieving brother is in the lowest part of hell, the punishment of his misdeeds ; the little child is among those who have received salvation (but no special reward). ” When he heard what his teacher said, Al Ashari asked him, “ If the little child craves to ascend to the company of his exalted brother, will he be able to do so ? ” “ No ! ” said his teacher, “ he will be told, ‘ Your brother has attained his high degree of bliss because of his good deeds and you have none to your credit. ’ ” To this Al Ashari retorted, “ Surely the child will say, ‘ That is no fault of mine ; I was never given the opportunity. ’ ” To this the teacher replied, “ If the child were to say that, the Almighty would reply, ‘ No opportunity was given you because I foresaw that had I not removed you from the world, you would have become an unbeliever and transgressed My commands. ’ ” Then Al Ashari remarked, “ In that case the unbelieving brother suffering torments in hell will want to know why his young brother was prevented from committing sin while he had been abandoned to his evil course of life. ” To this the teacher had no reply to give. Al Ashari inferred from his silence that he was at fault in his belief and that free will did not account for the facts, so he fell back on the old orthodox position of Kismet, or Eternal Decrees. All three went to the place for which they had been created by the fiat of Almighty God, one to Paradise, God willed it ; one to hell, God willed it ; and one to Limbo, God willed it.

Most Moslems at the present day are of Al Ashari’s opinion. They have, however, only avoided one moral difficulty by creating a greater one.

It is useful to recollect that there never has been complete uniformity in Islam. Since Mohammed’s day,

seventy-three sects have appeared in Islam. There are traditions which quote words of Mohammed to the effect that it would be so. Most of these sects no longer exist. The chief subjects about which differences arose were : (1) The Unity of God and His attributes. (2) Matters affecting the justice of God in connection with the doctrine of Predestination. (3) Questions relating to the promises and warnings of God ; for why promise and warn if everything has been eternally fixed ? (4) Questions relating to inspiration and human reason. (5) And especially matters relating to the leadership of Islam after Mohammed's death, the Caliphate. Some Moslems distinguish between a heretic and an unbeliever. Mohammed is reported to have said, " Every one will perish who is not of my party." Some one asked him, " Which party is that ? " To this he replied, " The party of those who follow my religion and that of my companions."

What is interesting in this matter of belief is to find that some of the great problems which convulsed the Christian world are not unlike those which split up Islam into sects, and probably have their root in our common nature.

SECTION IV.—THE FIRST ARTICLE OF BELIEF: THE UNITY OF GOD

Article (1). *The Unity of God.*—The Arabic word for proclaiming the Unity of God is Tawhid. The unity is Wahdaniya. The name of God in the Koran is Allahu, a combination of Al = the, and Ilahu = God. Often the name Rabbi is used. The Koran teaches that God is the Creator and Preserver, Omnipresent, Omnipotent, Omniscient and Eternal. So far its teaching corresponds with our own belief. They lay great emphasis on the Unity of God. There is no God but *the* God. What this implies to them is explained in the chapter, "The Unity" (Rodwell, p. 29). " Say, He is God alone, the God, to whom men resort, He begetteth not (or begat not) and He is not begotten (or was not begotten), and there is none like unto

Him." (I fancy the past tense is more accurate, " He did not beget and was not begotten.") They say that these words are a denial of the godhead of the gods of the Arabs, worshipped by them in Mohammed's day. The Arabs called their idols the daughters of God—this is denied, " He begat not"—and they treated them as gods, though they thought them begotten. This also is denied, for how could God be begotten? It is said that the Arabs believed God married angels and begat daughters. I have little doubt that the chapter of " Unity " was directed against the Arabs originally, and was only considered to be directed against Jews and Christians at a later date. The word for " beget " means human generation. This is important. Again they say that this chapter forbids you to assign a *partner* to God, one who shares His power. The word for polytheists is *Mushrikuna*, viz. those who make others *share* with God. The Arabs assigned to their gods and goddesses some share in God's dominion.

Again, they say these words contain a rejection of all kinds of polytheism. Now a Hebrew prophet would have said the same.

But they also declare that this chapter, read frequently in the daily prayers, is directed against the Jewish belief that Ezra is the Son of God, and the Christian belief that Jesus is the Son of God (cf. p. 473, chapter of " Immunity," v. 30. See Rodwell's note about Ezra.) This statement about Ezra seems a pure invention. No Jew would admit the truth of the statement. Christians do believe that Jesus is the Son of God, and have every reason for doing so, but Mohammed never understood the meaning of the words. It was too spiritual for him. His thoughts were of the earth, earthy. This is quite clear because at least twice in the Koran he denies that God has a *wife* (*sahiba*, the feminine of *sahibu*, a friend).

Again they say that the chapter rejects the Christian belief as to the Trinity (Aththaluth). They also use a word *Attathlith* = making the one three. The word means "*to make three*." But it is plain that he never understood the meaning of the Christian doctrine, and, as I have

already remarked, if you read carefully the statements in the Koran, little doubt will remain in your mind that he thought Christians worshipped God, Jesus, and His mother *as three Gods*. "They are unbelievers who say 'God is the third of three'" (p. 494). Again, p. 428, "Say not three. God is only one God"; and again, p. 499, "When God shall say, O Jesus, son of Mary, hast thou said to mankind, Take Me and My mother *as two Gods beside God?*" It is well to remember that when Moslems reject the Trinity, they have these thoughts in their minds. They are ignorant of the fact that no well-instructed Christians think anything of the kind, and as I have often told them, I cannot believe that the Koran came from God *because it misrepresents our beliefs*.

There may have been some ignorant Christians in Arabia who held such notions, but God, the reputed Author of the Koran, would have known that it was their ignorance, and made it clear that He knew.

SECTION V.—DEVELOPMENTS OF THIS TEACHING

[N.B.—The passage which follows is not easy and can be used or not as the teacher thinks fit, but it is important as showing how Moslems think and reason about God.]

They develop this teaching as to the Unity of God and the prophetic office of Mohammed in proclaiming it by saying that it includes the following subjects:—

1. The *essence or substance* of God. (In Swahili *dhati* is better than *asili*, which seems rather to mean origin.)
2. The *attributes* of God.
3. The *actions* of God.
4. The *truthfulness* of the prophets.

There is a real sequence in this division.

(1) It is not altogether clear what they mean by essence, but they explain it more or less as follows: "God is self-existent, the Causer of causes, Himself uncaused. It

is of His essence to be eternal, *ex parte ante* and *ex parte post*." The two Swahili phrases expressing this are *wa azali* = without beginning, and *wa abadi* = without end.

(2) He is unlimited, infinite. Every created thing has a position in space, rests or is in motion, suffers change and is affected by its surroundings. This cannot be true of God ; and they say that in using words about God denoting substance, you must not mean, a substance *within definite bounds*.

(3) He has no bodily shape or form which suffers change. He is unchangeable and cannot be localised. If you ask what the Koran means when it says, "God sent down the Koran" or "made for His throne" or "sits on His throne," they evade the difficulty by saying that only God knows the meaning of these expressions. He is His own interpreter. These expressions must not be taken literally. It seems almost impossible to grasp their idea on this subject, for although they say God has no outward shape and cannot be seen here on earth, yet they believe that the blessed in heaven will see Him with their bodily vision and their faces will be bright. They do not entirely deny that God can be seen on earth, but they say that only Mohammed has seen Him. In the world to come all believers will see Him with their eyes or faces or their whole body. His Unity and His *incommunicability* are of His essence. The essential note of Love is wanting.

2. The *Attributes* of God (Sifa).

(a) He is *Almighty*. The universe is the proof of this. He can create or destroy anything.

(b) He is *Omniscient*. He knows everything and is dependent on no one for His knowledge. He knows everything that must be, that can be, and that cannot be.

(c) He is *living* and this life He has in Himself. It is underived and, unlike derived life, cannot be taken away.

(d) He has *Will*. Here we are on the verge of a great controversy which convulsed Islam. The orthodox teach that God wills what is displeasing to Him. He wills all that is possible in the Universe, be it good or bad. The Mutazila, or Free-willites, joined issue with them here.

They taught that God's expressed will revealed His nature, and that it was a moral impossibility for God to will what is shameful or bad. I think that the orthodox dreaded to say of God, He *cannot* do this or He *cannot* do that, because they imagined that by so doing *they were setting limits to His power*; and they thought of Him principally in terms of Power.

(e) He *sees* and *hears*, of course, without the visible organs of sight and hearing.

(f) He *speaks*, but His speech is not like that of mankind. He does not use organs of speech or vibrations of the air. His speech is personal communication, and the words of the Koran are the translation into human speech of this personal communication. But yet they dare not say that the words of the Koran are not the words of God, even though we can express them in human speech. Perhaps the real trouble here is the absence from Islam of any doctrine corresponding to the Christian Doctrine of the Holy Spirit.

God's attributes are as eternal as God Himself. I have often puzzled them by asking, "If love is an attribute of God, it is eternal. What, then, did He love before He created? and, What is love without personal relationships? Eternal love implies eternal relationships."

Now this is sufficient to show that they do try to think out their belief. They adhere to the language of the Koran and try to find out what it means. This, of course, is difficult, as the Koran, like the Bible, makes use of words which seem to imply anthropomorphism. "Your Lord *came*," "Your Lord *descends*," "God created Adam after His *likeness*." "The *face* of your Lord abides." "The *hand* of God is above their hands." "He made for His *throne*." Now no Moslem believes in the literal meaning of these words, and so he admits that in speaking about God we must use human expressions, and, of course, this admission is exceedingly useful to us. Why do they insist on giving a *literal* interpretation to Christian beliefs?

3. *The actions of God*.—This includes division 4, the trustworthiness of prophets, which is regarded as the *act* of God in sending them.

They divide the actions of God into ten kinds.

(a) Everything which exists or which appears is due to the creative *action* of God.

(b) The actions of men are the actions of God, but they allow that a man has some share in his own acts. Yet though they allow this, they say that *God creates a man's actions*; the strength by which he performs them, his power of choice and the line of action which he chooses to adopt. *Any idea that the gift of freewill implies some sort of self-limitation on God's part seems foreign to their theology.*

(c) So they say that though man has some share in his own acts and has chosen to act in a particular way, nevertheless he does what he does *because God willed that he should*.

Nothing happens except by the command and will and power of God, *be it good or evil*, profitable or harmful, faith or unbelief, obedience or disobedience, salvation or destruction. He does what He pleases. They do not seem to see that the real question is, What do you mean by *what He pleases*? They say, If He pleases, He guides a man. If He pleases, He *misleads* him. And yet they say the man must render an account. And if you say that in that case a thief steals by God's will, and yet God has forbidden him to steal, then they answer, You must make a distinction between His will and His command. By this, I suppose they mean that God can *order* a man to do what He does not really *will* that he should do, if He pleases so to order him. This solution, if it is a solution, has led them into moral confusion, as you will find when you talk to them.

(d) God's actions are not determined by what we should call *moral compulsion*. God created man and gave him the rules of his religion, but He was *under no moral compulsion to do so*. I suppose this is the result of their failing to understand the Love of God as a free motive force inherent in His own nature, and that moral compulsion is a form of free self-expression.

(e) God can demand a man to do something beyond his power. The same remarks apply here. They will not say He *cannot*, because they think in terms of Power and not of Love.

(f) God has a perfect right to punish His creatures even if they have done no wrong, and He is under no obligation to reward them. Here we have the master and the slave. He cannot wrong His own property.

(g) He can act towards His creatures without paying any regard to their well being.

(h) A man is under an obligation to know God and obey Him as a matter of blind obedience. It is not at all necessary to regard such an obligation as rational ; cf. our "reasonable service."

(i) God sent His prophets because of the imperfection of the human understanding. It was an act of God, so the prophet must be believed. This seems to imply the necessity of a revelation. They say that miracles are the proof of a prophet's mission.

(j) God sent Mohammed to be the last prophet. By sending him He abrogated the Jewish and Christian Law. The later Mohammedans claim that God gave him miracles as a proof of his mission. The Koran says Mohammed was not given miracles because experience had shown they were of no avail in producing belief. However, Moslems say he split the moon, that water passed from his fingers, and that he made scanty food satisfy a multitude. The Koran is the special miracle because of its wonderful eloquence. They also claim that Mohammed foretold future events, such as the defeat of the Persians by the Greeks. How many people, however, foretold the ultimate victory of the Allies ? Are *they* prophets ?

(NOTE.—This is a rather difficult section and is designed more for Europeans than for Africans. Still, it is important because it shows how far their religious beliefs have been affected by Fatalism, and how this fatalism has resulted from undue emphasis on the power of God, and a dislike to saying that God *cannot* do this or that ; and from a failure to see that the secret of God's freedom lies in His moral perfection and that *we* become free in proportion as we share it.

In our thoughts about God we Christians lay special stress on God's Love and Holiness and Righteousness

and this is one of the fundamental differences between the two religions. We differ in our ideas about God, and this difference runs through all our conceptions of duty and creed and character. If they emphatically proclaim that God is great, we with equal emphasis proclaim that God is Love. To us God is the Holy Father, to them, the Supreme Lord and Oriental despot. Any one reading the Koran through will admit the truth of this.

And much good can be done in preparing the ground for Christianity by attempts to make them see how overwhelming are the moral difficulties in the way of fatalism ; how dishonouring it really is to God ; and how it contradicts the deep-seated instinct of that nature which they admit is the creative act of God. Besides a man may be a fatalist when he does wrong himself, but few are fatalists when they are the victims of wrong.)

SECTION VI.—THE SECOND ARTICLE OF MOHAMMEDAN BELIEF: ANGELS

The second article of Mohammedan belief is the existence of angels. They hold that angels have bodies created from light, that they do not eat nor drink nor die nor beget children ; that they obey the will of God with perfect obedience. They live in heaven. Their special work is to praise God and fulfil His commandments. In the Koran we are told several times that they were bidden by God to do obeisance to Adam, but refused at first and only obeyed when they found that Adam could do what they were unable to do. Iblis, or Satan, refused altogether and was cast into hell. They also believe that the angels can assume other beautiful forms and that some of them have their abode on earth. The Freethinkers (Mutazila) say that angels are superior to prophets because they have no evil desires, but the orthodox (Sunni) say that the prophets are superior to the angels because they have overcome their evil tendencies ; the angels cannot do this as they have no evil inclinations, and God thinks most highly of work performed in spite of great difficulties.

The principal angels are four in number :

(1) Gabriel (Jibril), the messenger of God, the Angel of Revelation, called in the Koran the Holy Spirit (Ruhu-l-Qudus).

(2) Mikail, the friend of the Jews and their guardian. These two are mentioned by name in the Koran.

(3) Asrafil. It is he who will sound " the last trump."

(4) Azrael, the angel of death (Malaku-l-Maut).

They also believe that there are guardian angels, who keep men from harm. Every one has two or four or ten or two hundred. They intercede for men, and God accepts their intercession. They cannot, however, protect a man from his assigned destiny.

There are other angels who write a record of the actions of men, called " The Writers " (Katibuna). Every man is accompanied by two ; one writes down his good deeds and one his evil deeds. Every good deed is written down at once ; but an evil deed is only written down with the consent of the angel who writes down good deeds, and is not written down until six hours have elapsed to give the doer time to repent. Paper and ink are used for these records. Some say that these angels stand in a man's wisdom tooth (*dharas*), and others say on his shoulder.

There are other angels who support the throne of God. At the last day eight will perform this office.

The angels often mentioned by name are :

RIDHVAN, the guardian of Paradise.

MALIK, the angel of hell and its overseer, who presides over the torments of the damned.

MUNKAR and NAKIR, these are the angels of the grave. They have terrifying faces ; they come to visit the dead after burial and ask them what was their religion, and unless they reply that they were Moslems subject them to cruel punishment.

IBLIS or SATAN. He was created from light ; his first name was Azazil, but he was driven away from Paradise and rocks cast at him. This is the reason he is called Ar-rajim, he who is pelted with stones. HARUT and MARUT

are two fallen angels (see Rodwell, p. 348). Most Moslems believe that the good angels are sinless.

Akin to this belief in angels, is the belief in jinns, creatures who stand midway between angels and men. They were created from fire, several thousands of years before the creation of mankind. The name is said to mean that they are *hidden*, because mankind cannot see them. They eat and drink and beget children and die, and they can be saved or damned. Mohammed claimed that he was sent to convert them, and when he fled from Taif, he said it was revealed to him that they came to listen to his preaching ; but it is not said that he saw them ! They are said to listen behind the curtain that veils heaven, in order to spy out the secrets of God. The angels cast firebrands at them. The Koran says that these firebrands are what we call meteors or shooting stars. They have different names : Jinni, Jauni, Shaitan, Ifrit, and Marid. The Jauni are the least powerful. The Marid have the greatest power. They are said to reside on a mountain called Kaf, which girdles the earth. Much of this was borrowed from Judaism and can be traced through Judaism to Zoroastrianism. But the Koran is definitely committed to a belief in jinns. Modern Indian Moslems try to wriggle out of this belief, but with no success.

SECTION VII.—THE THIRD ARTICLE OF MOHAMMEDAN BELIEF: SACRED BOOKS

The third article of Mohammedan belief is "The existence of sacred books" (Kutub, plural of Kitab, a book ; or Suhuf, plural of Sahifu, a page of the sacred pages).

They say there were originally 104 of these sacred books. Adam possessed 10, Seth 50, Enoch (Idris) 30, Abraham 10, Moses 1, David 1, our Lord 1, and Mohammed 1. The Koran was the last. There will be no more. All have perished except the last four. The pages of Abraham are mentioned in the Koran. All these books

were of divine origin. The Moslems, however, will not admit that the Law, the Psalms, and the Gospel which we possess are the original books. They say they have been tampered with. But this belief is very hard, if not impossible, to reconcile with many passages in the Koran.

Every Moslem is bound to believe all books sent down by God to His prophets. In the Koran we read as follows:—

“ Say, ‘ We believe in God, and in what has been sent down to us (the Koran), and in what was sent down to Abraham and Ishmael and Isaac and Jacob and to the ten tribes, and in what Moses was given and Jesus. We make *no difference between them*,’ viz. between the prophets. There are many similar passages.

The Law and the Psalms, Torati and Zaburi, viz., the Old Testament.

A great deal of the contents of the Koran are quite obviously borrowed from the Old Testament. Mohammed is known to have listened to two Jews in Mecca who had copies of some portions of the Old Testament. These Jews knew Arabic and could easily interpret the Hebrew text. He then turned the matter over in his own mind, and reproduced it as a direct and personal revelation to himself, quite unaware of his numerous blunders. We find the following characters of the Old Testament referred to, some of them many times: Adam, Abel, Cain, Enoch, Noah, Abraham, Lot, Ishmael, Isaac, Jacob, Joseph, Moses, Aaron, Jethro, Pharaoh, Haman, the Samaritan, Korah, Saul, Goliath, Samuel, Elijah, Elisha, Ezra, Job, Jonah, David and Solomon, and others. Also the following events: The Fall, the death of Abel, the Ark and the Flood, the angelic visit to Abraham, the offering of Ishmael (all Moslems think it was Ishmael, though the Koran does not say so), the destruction of the cities of the plain, Jacob's journey to Egypt, very full accounts of Moses and his miracles, many stories of David and Solomon, the Queen of Sheba, Jonah and the whale. There are also many Jewish legends *not in the Old Testament, but which Mohammed thought were there*. This is sufficient to show us many things:

- (1) That Mohammed did not think the old books were *all* changed.
- (2) It was possible for a Moslem to believe some parts of them.
- (3) That he did not possess an accurate or complete knowledge of their contents.
- (4) That it is *he* and not *we* who have changed them.
- (5) And that he accepted as *historical facts*, revealed to him as *historical facts*, many things which were neither facts nor historical.
- (6) He did not believe *all* that was in them because he only knew *part*, and only possessed an inaccurate knowledge of that part.

The Old Testament, in his belief, consisted of the Law and the Psalms. The law is called "a guidance," and "a clear book." One verse is quoted from the Psalms (xxxvii. 29) : "The righteous shall inherit the earth." There are no more exact quotations from any other book of the Bible, though there are many passages which echo biblical ideas.

The Gospel is mentioned at least a dozen times in the later chapters of the Koran, and like the Law and the Psalms always with respect. Mohammed believed that he himself was spoken of in both, and that his coming was prophesied. He was "that prophet." Perhaps some renegade Jew told him that. He was the promised Comforter, perhaps some renegade Christian told him that. And this was the reason why he said thay hid the truth, and that they removed words from their places, and that they misinterpreted the passages referring to himself (twisting their tongues, he calls it). *But he never says that they mutilated the text.*

For instance, take one passage from the Koran. He tells both Jews and Christians that "their religion has no basis unless they adhere to the Law and the Gospel and the Koran." This no doubt referred to what he believed all these books contained about himself. But if the originals no longer existed, why refer to them? The proper reply is, "The passages you refer to *are* in our sacred

books, and always have been there, but it is *you* who have misinterpreted them. Had you known Greek or Hebrew, you yourself would have seen that these passages have no reference to you. It is *you* who fail to stand your own *test*."

In the Koran we find many allusions to the Gospel to which I have already referred. I have dealt later on with the Moslem explanation of the fact that the Gospel and the Koran are both declared to be of divine authorship, and yet differ in so remarkable a way from one another on fundamental points; a difficulty made all the greater by the claim that the Koran came *not to correct but to verify previous books*.

Nothing more need be said about the Koran here, as I have already dealt with it.

SECTION VIII.—THE FOURTH ARTICLE OF MOHAMMEDAN BELIEF: PROPHETS

The fourth article of Mohammedan belief is The existence of prophets.

They teach that God sent prophets into the world because mankind were incapable of knowing the truth by the mere use of reason. Every Moslem must believe that God sent them. They say that He has sent at least 124,000. They draw a distinction between a *nabii*, or "prophet," and a *rasul*, or "messenger." A prophet is some one sent by God to teach and guide his fellow men, but a messenger is a man who has been given a book and a law (*Sharia*), like Moses or Mohammed. The office is a gift of God. Mohammed said that no prophet would appear after his death. A true prophet has certain qualifications.

(1) Trustworthiness or faithfulness. He is guarded or kept exempt from evil (*masum*), outward or inward, viz. jealousy, pride, hypocrisy. He is capable of error or sin before he enters on his prophetic office, but after becoming a prophet he is kept from mortal sin and does not even commit venial sins with a high hand. This is generally

believed now, but it contradicts the plain statements of the Koran, as I will prove later on. If you mention certain actions of Mohammed which are repugnant to the moral sense of mankind, and ask them how they reconcile these actions with their belief as to his sinlessness they will reply, "If any one else had done such a thing it would have been sinful, but it was not sinful in Mohammed's case because he had come to some secret engagement with God in the matter. And if you ask them why Mohammed prayed for forgiveness during his prophetic career they retort that it was his humility. But they quite forget their own belief that it is *God* who commands Mohammed to pray for his own forgiveness, mentioning in detail his earlier and his later sin (Rodwell, p. 460, "The Victory").

The *second* qualification is *truthfulness*, that is, they only say what they believe to be true.

The *third* qualification is *insight*, in order that they may answer the objections of their opponents with arguments that cannot be gainsaid.

The *fourth* qualification is the *preaching of the message which has been entrusted to them*.

They also lay down that he must be a male, a freeman, and without any bodily defect. If you ask them why Jacob limped and Job had leprosy (they believe this was so), they will try and wriggle out of it by endeavouring to explain that these things were not so bad as they seemed! And they believe that a prophet is unable to forget the message committed to him until he had delivered it. It would not be difficult to quote a passage from the Koran which does not bear out this, viz. "whatever verse we cause thee to forget."

Prophets and Miracles.—The Moslem is taught that God gives His prophets power to perform miracles. By miracles they mean, to perform actions not in accordance with the ordinary laws of causation. A single miracle suffices as evidence of the possession of the prophetic office by any one making that claim. The Koran is considered to be a miracle of speech; water trickling from the fingers of Mohammed (they believe it did so) is regarded

as a miracle by action ; and the burning bush in the history of Moses is a miracle which took place in spite of the ordinary law that fire consumes wood. A miracle ought to break the chain of causation, or the law of uniformity, and must be the act of a " prophet " or a " messenger."

Miraculous acts performed by other folk are called *karama*, " gifts of divine bounty " ; and help of a wonderful nature vouchsafed in times of danger is called *mauna* = " divine assistance."

A miracle must be performed by a prophet during the tenure of his prophetic office, and the act performed should be in exact conformity with his intention in performing it. And it should be of such a nature that it cannot be denied or imitated, viz. it must not be like conjuring tricks.

Now there is a plain statement in the Koran that Mohammed performed *no* miracles, that he was *not* given the power to do so by God. The passage runs as follows : " Nothing prevented us from sending thee with miracles, save the fact that the people of ancient times denied the truth of them ! " This seems clear enough (cf. Rodwell, p. 169, " The night journey," v. 6). But in spite of this the Mohammedans say that every one who denies that Mohammed performed miracles is an unbeliever. His greatest miracle is the Koran.

They believe that he is the greatest of all prophets, that means even including our Lord Himself. Abraham would rank second, and Moses third, perhaps our Lord fourth. These four are called " the steadfast ones." Six prophets are believed to have introduced a new dispensation and a new law. Adam, called *Safiyu-llahi* ; Noah, called *Nabiu-llahi* ; Abraham, called *Khalilu-llahi* ; Moses, called *Kalimu-llahi* ; our Lord, called *Ruhu-llahi* ; and Mohammed, called *Rasulu-llahi*. They consider that the Mohammedan religion abrogates all previous ones. Curiously enough they seem to believe that our Lord at His coming will judge mankind, but in accordance with the Mohammedan law. These distinctions, which are emphasised in the later Mohammedan traditions about the Assumption of Mohammed, do not agree with the

direct statement of the Koran, p. 394, "Family of Imran." "We do not make any distinctions between the prophets of God." This probably refers to the Jews and Christians, who did, and it implies that the Moslems do not. There is no doubt that they do! It is stated in the Koran that God gives higher gifts and greater degrees to some than to others, but God in the Koran is represented as telling Moslems *not* to make any distinction.

Next in rank to the prophets are placed the companions of Mohammed called *Ashabu*; after his companions the "followers" (*attabiuna*), after the followers, the followers of the followers (*albau-t-tabiina*), after them the Caliphs, after them the 317 who fought at the battle of Bedr, after them the 1,400 who accompanied Mohammed when he went on pilgrimage to Mecca (six years after the emigration to Medina). Then come the four Imams—Malik, Shafii, Abu Hanifa, and Ahmad ibn Hanbal. Every Mohammedan must be a follower of one of these four.

You often hear of *Walis*. They are devout ascetics; they can commit sin but do not delay to repent. They are called *Walis* because God *watches* over their affairs with a special providence; and they devote themselves entirely to the things of God. They can perform wonders. These are called *Karama*, and occur after their death. Their tombs become places of resort for people who have anything they specially desire to obtain.

SECTION IX.—THE FIFTH ARTICLE OF MOHAMMEDAN BELIEF: THE LAST DAY

The fifth article of belief is Belief in the last day, comprising belief in the last things, Death, Resurrection, Judgment, Paradise, and Hell.

They say that death is the portion of every man. "Every soul shall taste of death." When a man reaches the end of his allotted term, he cannot postpone it a single hour. When the hour of his death arrives, *Azrael*, the angel of death, comes with his assistants and they pull the

soul out through the man's throat and pierce it with a poisoned spear, so that the connection with the body is severed. Azrael then takes hold of it. When the man has been buried, two great black angels come to visit him in his grave, whether he is a believer, or a hypocrite, or an infidel. The names of these angels are Munkar and Nakir, and they question the deceased to see if he believed in the Unity of God and the apostleship of Mohammed. They say that Azrael's head reaches to heaven, and his feet rest on the earth. If the deceased was a believer Azrael comes to him in a beautiful form. They say the soul of a man resides in his body like sap in a tree. In order that the deceased may be questioned the soul is restored to the body. The eyes of Munkar and Nakir glow like molten brass, and they carry heavy hammers in their hands. Those who give the correct answer to the question of the grave are divided into four classes :

(1) The first rest lying on their backs in their graves until their bodies become dust. Their souls wander between the earth and the lower heavens.

(2) The second remain in a state of sleep until the last trump is sounded.

(3) The third remain three months in their graves, then they depart to Paradise and live like birds in trees.

(4) The fourth are those who died a martyr's death. Their throats reside in the throats of birds of green plumage. They eat the fruit and drink the waters of Paradise.

The souls of unbelievers live in a place called Sijjin—in ward—and remain there until the resurrection. The unbelievers will remain eternally in hell ; the true believers live eternally in Paradise. The believers who sinned, if they repent, go to Paradise, but if they do not repent, God can deal with them as He pleases. But they do not seem to believe that any Moslem will remain in hell for ever.

Mohammed said that the whole body dissolves except the lumbar bone. This remains intact until the resurrection. Out of this God will recreate the man, because

it was the first part of the man which was created at the beginning. The soul does not perish, it remains in an intermediate state called Al Barzak. But they seem to believe that this is a *state*, and the actual place where most souls remain is near their graves. I think this belief as to "the question of the grave" can be used, and is used, to great effect when a man is thought to be dying. It is, of course, an appeal to fear, and quite in keeping with the spirit of Islam. I have never read of a man being asked to confess his sins. He makes his peace with God by recitation of the short Mohammedan creed.

The Last Day, the Day of Resurrection, the Hour, are the common names in use for the end of all things. They say no one knows when it will take place but God only. But there will be many signs, great and small, of its approach. There will be 500 lesser signs! Of these 500 there are seven which may be mentioned here.

(1) Faith will diminish.

(2) People of low degree will be given the highest positions.

(3) Adultery will be rife.

(4) There will be civil strife and revolutions.

(5) The Romans and Greeks will fight one another.

(6) There will be great and prevailing distress.

(7) The people of Persia and Syria will refuse to pay the legal alms.

You will find, I think, that many ignorant people know something of this. Eschatology has always been a favourite subject for speculation with them.

The greater signs are these :

(1) The "Mahdi" will appear. I think the word means "the rightly guided one." He will be a member of the family of Mohammed. He will rule the Arabs and will fill the world with righteousness. He will appear at Medina and then go to Mecca as Imam or leader. He will be a great conqueror, break all the crosses, and kill all the pigs!

The Shias, however, say that the Mahdi has already appeared. He was the twelfth Imam, about A.H. 255.

and never died. He is alive now, but remains hidden until his final appearance. His name is Abu-l-Kasim. This sect of Moslems are called the Wathenashara, "the Twelvers."

(2) The second great sign is the Antichrist, the false Messiah. His name is Ad-Dajjal. On his forehead are written three letters, K.F.R., the consonants in Kafiri (the unbeliever). He will appear at Medina, or Irak, or Syria. He will ride a donkey. He has only one eye. Seventy thousand Jews of Ispahan will follow him; he will remain on earth forty days. He will destroy many places, but will not succeed in entering Jerusalem, Medina, or Mecca. Our Lord will meet him at Lydda and kill him.

(3) The third great sign is the reappearance of our Lord near the Mosque at Damascus, at the hour of the afternoon prayer. The Imam who will be present on that occasion will make room for Him and He will say the ordinary Mohammedan prayers. Then He will marry and bear children, and after forty years will die and be buried at Medina, where a vacant space has been reserved for Him in Ayesha's house, near the graves of Mohammed, Abu Bakari, and Omar. It will be a time of great abundance and a child will play with a serpent unharmed.

(4) The fourth great sign is the Beast. It will be 50 cubits high. It will have the head of a bull, the eyes of a pig, and the ears of an elephant. It will come out of the earth at Mecca and place a mark on the faces of all people so that each man's real condition may be known.

(5) The fifth great sign will be the coming of Gog and Magog, a very savage horde. They will enter into the Holy Land and drink up all the water of the Lake of Gennesareth. They will then go to Jerusalem and cause great distress to our Lord and His people. At last God will destroy them. Their bows alone will serve the inhabitants as firewood for seven years.

(6) The sixth great sign will be that the sun will rise in the west. The Abyssinians will destroy the Kaaba, the Koran will be taken away and entirely forgotten, and unbelief will be general.

This hopeless jumble is very characteristic of the Moslem mind and throws some light on the way facts and fancies are mixed up in the Koran. And the materialism of it all is highly significant. The sign that the last hour has arrived will be the last trump. At the first peal all mankind will be terrified. At the second peal all living creatures will die and disappear, except those who have been exempted by God. God alone will remain, and Paradise and hell and the people who are in both. All people on earth will remain unconscious until the final peal. Before this last peal is sounded God will send rain which will penetrate the earth to the depth of 12 feet. The name of the rain is the Water of Life! The bodies of the dead will be quickened therewith and immediately come out of their graves, and their souls will be reunited to their bodies. The archangels will rise first, and then Mohammed and every one will flock to the place of judgment.

It will be very very hot and perspiration will pour from people's bodies and make a great sea, and people will be immersed therein according to the degree of their sinfulness. Some say Jerusalem will be the place of judgment. People will wait there 7,000 years, and then God and His angels will appear. First the people will be led before Him. Then the books will be brought, and then everybody will be questioned as to his actions. Then an account will be made and actions will be weighed in the scales (*Mizani*). Every man will have his own special book. If he is given it in his right hand he will be saved, if in the left he will be damned. Angels and animals will be judged as well as mankind.

As we have seen Mohammed will be raised first. He will stand at God's right hand, and all the prophets will range themselves under his banner. Some, when they are raised, will take refuge with Adam and beg him to intercede for them, but he will refuse. He will say, "I am a sinner myself." They will then take refuge with Abraham, and Moses, and our Lord in turn, and make the same request. All will refuse. They say that our Lord will

refuse on the ground that men sinned in worshipping Him. He will send them to Mohammed. He will immediately consent.

After this, that the judgment may be manifested, all the books will be weighed, those containing good actions and those containing evil actions, so that it may be quite clear that each has received his fitting reward or punishment. But every sin can be forgiven except idolatry.

When men have given account judgment will be pronounced. A bridge will be placed over the fires of hell and every one, believer and unbeliever alike, will be compelled to cross it. This bridge is as narrow as a single hair, and as sharp as a sword, with thorns on either side. The righteous, however, will experience no difficulty in crossing it, but the unbelievers will fall into the flames of hell.

When the righteous have crossed the bridge (*Sirat*) they will drink the sweet waters of Mohammed's Pool (*Haudh*). The waters of the pool come from a river, and this river issues from the throne of God. Every prophet has his own special pool, but none like Mohammed's.

Hell.—Jehannum ; other common names are An-Nar (the Fire) or Daru-l-adhaba the (House of Punishment).

Now the Koran says (chapter of " Mary," v. 72, p. 122, Rodwell) : " No one of you is there who shall not go down into it. This is a settled decree with thy Lord." But apparently the believer will only experience an agreeable warmth. The unbeliever will remain in it for ever.

There are seven degrees of hell fire, each with its special name and special inhabitants.

- (1) Jehannum = purgatorial fires for disobedient Moslems.
- (2) Ladha = burning fire for Jews.
- (3) Hutama = fierce fire for Christians.
- (4) Sair = blazing fire for the Sabeans.
- (5) Sahar = another fierce fire for the Zoroastrians.
- (6) Jahim = for worshippers of idols.
- (7) Hawia = for hypocrites who pretended to be Moslems but were not.

Angels called Khazana guard the gates of hell, and over them is the angel Malik.

The food of the damned is the bitter fruit of a tree called Zakkum, and their drink filthy water mixed with pus. This is stated more than once in the Koran.

Between hell and Paradise there is a wall called Aaraf. Those who cannot enter Paradise but have not merited damnation dwell on this wall or partition. They can see who enter Paradise or hell. Some say that the children of unbelievers are sent there. It is a kind of Limbo.

Paradise.—The righteous, viz. the Moslems, after crossing the bridge will enter Paradise (Al-janna), and after drinking the water of Paradise will enjoy all kinds of delight, bodily and spiritual. I do not care to describe the nature of these delights as conceived by Mohammedan commentators. Much is unprintable.

Paradise has many names :

- (1) Jannatu-l-Khulud = the eternal gardens.
- (2) Daru-s-Salam = the home of peace.
- (3) Jannatu Adni = the garden of Eden.
- (4) Jannatu-l-Mawi = the garden of resort.
- (5) Illiyun = the lofty abode.
- (6) Jannatu-l-Firdausi = the garden of Paradise.

Above the highest Paradise is the throne of God. From this throne issue the waters of Paradise.

The joys of Paradise which they desire, and which admit of description, are as follows :—They will dwell in palaces of pearl. Every palace has seventy houses, and every house seventy rooms. Their abodes are fragrant with sweet odours. They will eat delicious fruit and all manner of food. They will drink of rivers of honey and milk and sweet water. They will eat the liver of a huge fish (Al Hut) and the flesh of paradisaical oxen. There are two famous rivers called Sansabil and Zanjabil. They will wear raiment of silk (*sundus* and *istabrak*), and be adorned with bracelets of silver and gold. They will wear crowns studded with precious stones. There will be horses and camels and vast plantations. Every one will have the health and vigour of a man of thirty-six years. They

will neither be younger nor older than that. They will be waited on by beautiful youths. They will lie on couches, gazing on the torments of the damned.

At the present day there are some Moslems who try to explain all these details as symbolical of spiritual joys, but this interpretation would be rejected by the orthodox, and cannot be reconciled with the language of the commentators. Besides, it is the nature of the symbols which is so often objectionable. Al-Ghazzali, a very famous orthodox teacher and theologian, said that animals are capable of enjoying all the pleasures of Paradise except one, viz. the vision of God. Man alone has that special privilege. It is said God will be seen with the bodily vision, by some unceasingly, by others for periods of one year, by others in the morning and in the evening. A curtain will be lifted and they will behold Him. There is another spiritual joy, the vision of Mohammed.

SECTION X.—THE SIXTH ARTICLE OF MOHAMMEDAN BELIEF: PREDESTINATION

The sixth article of belief is Predestination.

This is explained as meaning that every Moslem is bound to believe that God from all eternity has written down everything, good and evil, belief and unbelief, not because He *knows* by His all-embracing wisdom that evil and unbelief will exist as well as good and belief, but because He has so *willed* and purposed and decreed. There are several common names for the eternal decree: Al Kadhaa, Al Kadr, Takdir, and Kadar. One or other of these is often on the lips of a Moslem who knows something of his faith. It is written in the Koran again and again that God guides whom He pleases and *misleads* whom He pleases. This guiding and misleading is part and parcel of the eternal decrees inscribed on the Preserved Table. And this is why you often hear it said of a person, "It was written for him," as I know, even of a murderer and suicide. "He has fulfilled the destiny eternally decreed

for him." Mohammed is reported in the traditions to have said that every child's destiny, whether it be salvation or damnation, is assigned to him before he is born. He has the lot decreed for him, whether it be happiness or misery, satiety or hunger, long life or short life, joy or sorrow, belief or unbelief. This is logical enough, but Mohammed did not approve of people discussing this subject. He seems to have felt that he was out of his depth. He had not the wisdom to say that we do not know. He does not seem to have thought out the difference between a foreknowledge which sees and for wise reasons permits, and a foreknowledge which necessarily wills what it foreknows. And though he sometimes expresses himself, as every one is bound to do sooner or later, as if he believed in the existence of free will, yet on the whole the Koran is decidedly on the side of those who adopt the strictest Calvinistic view.

This belief has caused much speculation about the nature of human actions. I can only sketch briefly the views they hold concerning human actions. They *say* that actions are either voluntary or involuntary. For instance, there are certain involuntary actions, like the trembling of the human body. These are *created* actions. But even those actions which appear to be voluntary are caused by God, because He bestows the power by which they are performed. God has given man freedom and strength to act, and if there is no inward hindrance, the man will perform a God-created act. It is God's act. He commanded it and when it is performed, the man who performs it is regarded as acquiring the merit of it. I have compared this view to the electric light in a house. The man did not make it, nor the strength by which he presses the button. His freedom to press it is God-given, and yet when he presses the button he certainly acquires the benefit of light. I feel sure that what they are afraid of saying is, that God has set a limit to Himself, so that a man can really act independently of God, whereas we should say that this independence is a fact, however difficult it may be to explain.

If a man says, It seems to me that under these circumstances God has no right to pass a judgment on me, because all my acts are of His creation, the reply is given, You should not bother yourselves concerning these matters, nor is it right to put God to the question about His acts. You must honour and reverence Him and say that, though He has created evil actions, the responsibility for them rests entirely on yourself. This is all very unsatisfactory, but it is their way of meeting the difficulty of believing in the justice of punishment if there is predestination.

So again with virtue and reward. God has created the obedience of the obedient. Their leaning to virtue and their will to obey are creations of God. Disobedience and the will to disobey are equally creations of God. This logically leads to their belief that a man's eternal destiny is not the result of his own acts. They modify this horrible theory by saying that God will always fulfil His promises, but by virtue of His bounty is able to refrain from fulfilling His threats. If, they say, a man has been predestined to eternal salvation, however bad his life may be, before he dies he will turn to God ; while if a man has been predestined to eternal damnation, however good his life may have been, before his death he will relapse into infidelity.

It is clear that the tenor of this teaching is contradictory to the teaching of Christianity for two principal reasons :

- (1) It plainly asserts that God is the source of moral evil.
- (2) It denies that the cause of moral evil is to be sought for in the misuse of the human will and of human freedom.

This strict necessarianism splits up Islam into two conflicting sects. The followers of the first sect are called Jabariyya, from a word which connotes compulsion by some one stronger than yourself. They taught that a man, whether he does good or evil, is like a feather in the wind.

The followers of the other sect were the Mutazila, the seceders, and were called Kadirriyya, from a word denoting power or ability, and they taught that a man has power over his own act by virtue of the possession of free will.

These beliefs of the orthodox Moslems must affect their views of Reward and Punishment, Sin and Forgiveness, words and ideas frequently occurring in the Koran. Belief in Predestination seems to rob them of any real meaning. I can only deal briefly with the subject in this place.

Reward and Punishment.—The orthodox say that God bestows rewards and inflicts punishments, yet the reward is not a man's due, nor his punishment either, because his acts are not his own, they are created. When God bestows a reward He does it of His own free will and favour, and when He inflicts a punishment it is not injustice. God is under no compulsion to bestow good things, or to desire the good of His creatures. Whatever He does, He does because He so wills. We can see in these beliefs the inability to grasp the idea that God's nature is the law of His working, and that when He does good He does good freely of His goodness, and that this goodness is of His very essence ; and that if He were not good He would not be God. They are trying to avoid the thought that God is motived, and so in a sense under compulsion. They fail to see that self-expression is freedom.

So with regard to all God's gifts, bodily or spiritual, food, clothing, learning, knowledge, etc. ; some go so far as to say, that as everything depends on God's will to bestow these, you may just as well sit down and wait until they come ; but I fancy very few carry such a belief into practice. Hunger triumphs over logic !

Sin.—This subject is dealt with under this head because it seems unnatural to say a man sins if he is merely a feather in the wind. It is the wind that is responsible. Sins, as with us, are divided into greater and lesser sins. The lesser sins find mercy and forgiveness. Amongst the greater sins they include fornication, adultery, unnatural vice, theft, drunkenness, robbery, murder, suicide, swearing, lying, witchcraft, usury, robbing orphans, cowardice in battle, falsely accusing a woman of impurity, injuring your father or mother, and joining anything or any one with God in the worship due to Him. But if a Moslem confesses the Unity of God, even though he has committed

all these greater sins, he will not remain in hell for ever. They rightly hold that a lesser sin can become a greater sin if you persist in it.

Forgiveness or absolution (*Ghofira* or *Taghfiri*), they define as follows: To refrain from punishing a sin, to conceal it from the angels, and to blot it out of the book of account.

Repentance.—This again seems difficult to reconcile with rigid fatalism. However, they say that a Moslem should repent of his sin at once without delay. To put off repentance is sinful, even though the sin be a venial one. We read in the Koran, "They who call God to mind and pray for forgiveness and do not continue in sin, will receive the reward of God's forgiveness." And Mohammed is reported to have said, "Most of those who lament in hell, lament because they delayed to repent."

With much of this we should agree, but it is very difficult to reconcile it with their views of fate. Facts were too strong for their logic. Their description of true repentance is quite sound. It consists in :

- (1) Forsaking sin.
- (2) Sorrow because you have sinned against God.
- (3) Purpose of amendment.
- (4) Reparation or restitution.
- (5) Repenting before the pangs of death take hold of you.

However, they say that if a man repents of a sin and then commits the same sin, the second sin does not annul the former repentance. Nearly all their theologians teach that God accepts every man's repentance. Some say that if an infidel becomes a Moslem, he must repent of his former unbelief. Others seem to hold that becoming a Moslem is sufficient without repentance, and incidents in the life of Mohammed seem to bear this out. If a man commits a mortal sin and dies unrepentant, God can deal with him as He pleases. If He thinks fit He will forgive him everything except giving God partners. Even though God has said that He will punish, His warning in no way limits His action. We should call this caprice.

SECTION XI.—THE BELIEF AS TO THE IMAMATE

This subject had better be dealt with here as it seems to stand halfway between Religious Principles and Religious Practices.

It is the question of the Caliphate or rightful succession, and has been the most fruitful source of discussions and divisions in the Mohammedan world. Two words are in common use, Imam and Caliph. Imam comes from an Arabic verb meaning to stand before or go before or lead. Caliph comes from an Arabic verb, and means to follow after or to succeed. He follows his predecessor and is a leader of the Moslems. The names express two aspects of the same office. When Mohammed died he did not name a successor. He may have thought that a prophet as such could not appoint any one to that office. In any case it was difficult for him to name a successor, and events showed what disputes the choice of a successor might have caused. Ali had married his daughter and was his cousin. Othman had married two of Mohammed's daughters in succession, and Mohammed himself had married a daughter of Abu Bakari and a daughter of Omar. Here were four candidates with strong claims.

The Moslems, after nearly coming to blows over Mohammed's dead body, chose Abu Bakari. He at his death chose Omar. Othman followed Omar. Ali followed Othman. The last three were assassinated and by Moslems. These are called the four rightly guided Caliphs.

The task of a Caliph is to lead the Moslems in religious and secular matters, and to follow Mohammed in safeguarding the true faith and Moslem rights. If a Caliph does not nominate his successor, the general Moslem world can choose one, but the successor must be a Moslem, of course, an adult, sane, a freeman, just, *moral*, and of the tribe of the Kureish. Some say there *must* be a Caliph or Imam ; others there should be. The sects called Ismailiyya and Imamiyya say that only God can choose an Imam. The Schismatics (Khawarij) say it is not at all necessary to have an Imam. The Ibadhis of Muscat only choose

one if they can find some one deserving of the post, but they do not always succeed in their quest.

Every Moslem ought to give the Imam implicit obedience as long as his commands do not contradict the Mohammedan religion. If he is guilty of unbelief they can depose him. The Sunnis accept the four rightly guided Caliphs, but the Shias reject Abu Bakari, Omar, and Othman. They say that Ali was Mohammed's nominee and that the other three were usurpers. They are cursed in the mosques of the Shias. The Shias admit that there must be an Imam. This belief is a pillar of the faith. He must be a man of good reputation and sinless. Some Shias are called Ghaliyya, the extravagant ones, because they have overstepped the bounds of true belief by assigning to Ali divine attributes inherited by his offspring (of whom the Aga Khan is said to be one). They say that God dwelt in Ali and dwells now in his descendants. There was another great schism, that of the Khawarij, viz. "Seceders." They consisted of 12,000 men who deserted Ali after the battle of Siffin. A dispute had arisen between Ali and Muawia about the Caliphate, and Ali had consented to submit the matter to *human* arbitration. They said Ali had sinned and cursed him. They rejected both Ali and Muawia. It is well to keep in mind that the Moslem world can depose a Caliph, although he is both Pope and Emperor combined, if he in any way imperil the faith of Islam or endangers the prosperity of the Moslem community.

PART V

RELIGIOUS PRACTICES OF ISLAM

THIS teaching is called Fikh. There are three classes of laws which control a Moslem's practical life. (A) Laws regulating worship. (B) Laws regulating human relationship. (C) Penal laws. Of this third class I need say nothing in these notes save incidentally about the penalty of apostasy.

The Laws regulating Practical Religion.—There are five practical duties incumbent on all Moslems.

- (1) Prayer = Sala.
- (2) Alms = Zakat.
- (3) Fasting = Saumu.
- (4) Pilgrimage = Hajj.
- (5) Holy War = Jihad.

SECTION I.—PRAYER AND ABLUTIONS

They say prayer can benefit others or injure them. Even the prayers of a heathen. They draw a distinction between "Sala," prayers of obligation in fixed forms in Arabic, and "Dua," private petitions in your own language. You might think that to such fatalists prayer would seem to be unnecessary, but they hold that you may pray to be delivered from any evils. The evil may be conditional, in which case God can remove it, and if the evil has been predetermined, God can so arrange matters that no harm will result to the man who prays for deliverance from it. They say that a prayer to be of any avail must fulfil certain conditions.

1. You must not pray that you may gain what you need in unlawful ways.
2. You must believe that God answers prayers.
3. You must pray knowing the meaning of your prayer.
4. You must not ask for anything that is evil or which is hurtful to your kindred or Moslems.
5. You must not ask for the impossible.

You ought to say the obligatory prayers, *Sala*, before making petitions, *Dua*. You must face the Kibla, the direction of Mecca, perform the necessary ablutions, confess your sins briefly, and very generally be in a penitent frame of mind, praise God and invoke blessings on Mohammed at the beginning, in the middle, and at the end of your prayer. There is much in this teaching with which we can agree.

The first duty is that of external purification. *Tawadha* is the Arabic verb. You must be in a state of ceremonial purity. In the Koran they are enjoined to wash their faces, wipe their heads, cleanse their arms to the elbows and their feet as far as their ankles. God created water partly for this purpose. Mohammed said that ceremonial purity is the foundation of religious practice and is half of the faith. It is the key of prayer, and correct ablutions secure plenary indulgence. The prayer of a person not ceremonially clean finds no acceptance. The rules are numerous, and you cannot understand what the word "holiness" means to a Moslem unless you know something about them. Water removes impurity and they are afraid of depriving their prayers of any virtue by touching something unclean.

I can only give a few details. It is an unsavoury subject, and I should imagine that the study of it must defile the heart. They dwell too much on things unclean.

Roughly, then, all inanimate things are clean except intoxicants. All flesh is clean save swine's flesh. Dead bodies are unclean (*mayiti*) save the bodies of men, fish, locusts, and things which like maggots in apples and cheese are often eaten unwittingly. These are instances only. Some kinds of water may not be used, for instance, if the taste of it and the colour of it and the smell of it has been

affected. If any part of the body has had contact with anything impure, it must be thoroughly washed, not merely have water sprinkled on it.

Lesser purification is called *wudhuu*. This takes place outside the mosque. Greater purification by the bath is called *ghusl*, and if you cannot find water you may use sand, and this is called *tayammum*. I will content myself by describing the *wudhuu*, as this is mostly performed outside the mosques, and in full view of any one in the neighbourhood. They use the toothbrush first because Mohammed did so. The Koran passes through your mouth, he said, so make your teeth sweet with the toothbrush. The prayer of a person with clean teeth is worth seventy of the prayers of a person who has not used a toothbrush !

After the use of the toothbrush a man begins his ceremonial purification. He faces the Kibla and says, " In the name of God, etc. I take refuge with Thee to preserve me from the evil suggestions of devils." Then he washes his hands three times before dipping them into the vessel used for purification and says, " O God ! prosper me and keep me from harm," and then he offers an intention to be thoroughly cleansed (externally).

Then he cleanses his mouth and nose with water and then his face from top to bottom, including the hair and beard ; then his arms as far as the elbow, beginning with the right ; each arm three times.

Then he inserts a finger in each ear and cleanses them ; then he washes his neck, then his right foot to the ankle and then the left, each three times, inserting his fingers between the toes. When he has finished he says, " I testify that there is no God but God and that He has no partner, and that Mohammed is His servant and messenger." Such a purification is valid for a whole day and need not be repeated unless he touches impurity. There are at least eleven ways of becoming ceremonially unclean. Such cleansing is of obligation before prayer and is commendable before the touching of the Koran or before walking round the Kaaba.

Ghusl is more complete, because it includes the back,

the chest, and the stomach. It is used in case of great impurity. It is commendable before the Friday service in the mosque, on great festivals, before entering Mecca, after washing a corpse, and after cupping. Clean nails and constant shaving are connected with these rites by scrupulous people.

Now it is evident that such minute regulations must cause scrupulosity and even leave a man in doubt whether he is really "clean," and if you study Mohammedan manuals of practical religion you will see what reason we have to be thankful to our Lord for His teaching as to the real source of impurity. Heavy burdens hard to be borne, these minute details; and as I have said, tending to make the thoughts dwell on things which are best forgotten.

Nowadays, you will come across a Moslem teacher who will say that all these regulations are merely the shell and that they aim at securing purity of heart. It is to be hoped this is true, but I fear a study of Moslem manuals will convince you that they are concerned mainly with what is external; and they speak without reserve. The result is a clean body more or less, but how about the heart? A clean body and a clean garment when we come to pray, yes, but it is the pure in heart who see God, and these minute details, I must add these disgusting details, only serve to emphasise the words, "pure in heart."

Prayer is called the key of Paradise. The Koran enjoins the Moslem to pray. "Praise God in the evening and the morning, and may He be praised in heaven and earth, in the afternoon and midday." At first the Moslems sprayed in the morning and evening only. Many also spent much of the night in prayer and reading of the Koran. The legend runs that on the occasion of his miraculous ascent to heaven, Mohammed was ordered to pray fifty times a day, but on the advice of Moses begged for a reduction. This he did until the order to pray five times a day was given, each of these five times having the value of ten! These five times of prayer are still obligatory, and are as follows:—

(1) *The morning prayer at dawn (alfajiri), between*

dawn and sunrise. This consists of two "rakats," a word which I will explain later on. You can add two more if you like, but it is not of obligation.

(2) *The midday prayer (adhdhuhuri)*, from midday until a man's shadow is as long as he is tall. It has two rakats and two more which you can add if you like.

(3) *The afternoon prayer (alasiri)*, at any time after the above until the sun begins to turn yellow. It has four rakats and two more if you like.

(4) *The sunset prayer (magharibi)*, from sunset until the afterglow disappears. It has three rakats and two more if you like.

(5) *The night prayer (salatu-l-Asha)*, any time from dusk until dawn. It has four rakats and two more if you will.

That is fifteen obligatory rakats every day and ten voluntary ones, or twenty-five in all. *Now each rakat is more or less a repetition* of the first, so that a very devout Moslem would say the same prayers twenty-five times every day. It is a *fixed form* and must be in *Arabic*.

There are other prayers which can be added to these, but which are not of obligation.

(1) *The prayer of the odd number (salatu-l-Witr)*. This has one or three or five rakats and these are said after the night prayer.

(2) *The prayer of midday (salatu-dh-Dhuha)*, with four to eight rakats.

(3) *The prayer of intense devotion (salatu-l-Tajahud)*, with six rakats, to be said between the sunset and the night prayers.

How many or how few Moslems say the obligatory prayers is an open question. Up country, at any rate, few indeed. And I much doubt the spiritual value of this constant repetition. The idea of adding to your account is very common, as you will discover.

How they pray.—At the time of prayer the muezzin stands near the mosque or on the minaret, if there is one, and says the following words" (I give them in Arabic and English) : "Allahu Akbar" = "God is the greatest." This

is said *four times*. "Ashudu an la ilaha illa llahu," "I bear witness that there is no God but the God," *twice*. "Ashudu an Muhammudu-r-rasulu-llahi," "I bear witness that Mohammed is the Prophet of God," *twice*.

"Haya ! ala-s-salat" = "Come to prayer," *twice*.

"Haya ! ala-l-falahi" = "Come to prosperity," *twice*.

"Allahu Akbar" = "God is the greatest," *twice*.

"La ilaha illa-llahu" = "There is no God but God," *once*.

In the morning, after the words, "Come to prosperity," he says, "As-salat kheir min an naum," "Prayer is better than sleep," *twice*. When the Moslem hears these words he should repeat them all save "Come to prayer." Instead of these words, he says, "La haul wala kuwata illa billahi," that is to say, "There is no power nor strength save in God." Note the emphasis on the greatness and power of God. The Moslem then goes to the mosque, enters and stands upright facing the Kibla. There is a niche in the wall of the mosque, called Mihrab, to show in what direction Mecca lies. He places his hands on his sides, and bows slightly, and then says, "I take refuge with God, the Lord of men." This portion of worship is called *Ikama* (standing upright)

Then the worshipper expresses his intention of saying so many rakats, whether obligatory or voluntary (*nafl*). "I propose to offer to God with a sincere heart at such and such a time, facing the Kibla, so many rakats. This is called *Annia* = to direct your intention.

Then he raises his hands from his sides until his thumbs touch the lobes of his ears, the palms turned to the Kibla, and the fingers being separated a little, and he says the following words: (1) "Allahu Akbar," (2) "La ilaha illa llaha." (3) "Allahu Akbar." (4) "Wa lillahi alhamdu" = "Praise belongs to God."

This prayer is called *takbir* = to declare the greatness of God. They say it many times.

Then he places his hands over his breast, the palm of the right hand being on the top of the back of the left hand. Standing thus, he says the prayer called "Tasbih,"

which we can translate "giving God glory." It is as follows: "The glory belongs to Thee, our God, and praises belong to Thee. Thy name is exalted, and Thy greatness immense and Thine attributes glorious. There is no God but Thee!" Then he says the "Taawudh" = "The seeking refuge." It is as follows, "Audhu billahi min ashsheitani-r-rajimi," which means, "I take refuge with Thee from the Satan who is pelted with stones." This refers probably to the legend that Abraham cast stones at the devil in the Valley of Mina when he went to Mecca with Ishmael, to build the Kaaba. The pilgrims do so to this day in the same valley. You can regard these prayers as of a preparatory nature. Then comes the "Fatiha," which corresponds to our Lord's Prayer, and forms the greater part of each *rakat*. It is the first chapter of the Koran (some say it is a prayer and not a chapter). I give it in Arabic, as every Moslem who is not ignorant knows it by heart. It is useful to commit it to memory. It consists of seven verses. Notice the assonance.

(1) "Bismillahi-r-rahmani-r-rahimi" = "In the name of God the merciful, the compassionate."

(2) "Alhamdu lillahi rabb-i-l-alamina" = "Praise belongs to God the Lord of the universe."

(3) "Arrahmani-r-rahimi" = "the merciful and compassionate."

(4) "Maliki yaumi-d-dini" = "King of the day of reckoning."

(5) "Iyyaka nabudu waiyakka nastain" = "Thee do we worship and to Thee do we pray for help."

(6) "Ihdina-s-sirata-l-mustakim" = "Guide us in the straight path."

(7) "Sirata lladhina anamta aleihim, gheiri-l-maghdihi
aleihim, wala-dh-dhalina," = "The path of those unto whom Thou hast been gracious, with whom Thou art not angry and who go not astray" (cf. Rodwell, p. 28).

Although there are other interpretations, you will find that your Moslem thinks "those to whom Thou hast been gracious" are the Moslems, "those with whom Thou art

angry" the Jews, and that Christians are "those who go astray." After repeating the Fatiha, he reads or recites a portion of the Koran. It should contain at least three verses. They prefer the very short chapter called "Suratu-l-Ikhlas," viz. the chapter which cleanses from infidelity (cf. Rodwell, p. 29). I give it in Arabic as it is almost a creed and nearly every one knows it by heart.

"Kul huwa llahu ahadun" = "Say He is God alone."

"Allahu-s-samadu" = "The God to whom men resort."

"Lam yalid wa lam yulad" = "He did not beget and was not begotten."

"Wa lam yaku-l-lahu kufuan ahadun" = "And there is no one like Him."

Only keep in mind that he may and does read other passages.

Having read or recited his portion, he then bends down (*rukuu*). He bends his head very low, placing his hands on his knees, with the fingers slightly separated, and says, "Allahu Akbar, subhana rabbi-l-adhima bi hamdihi," viz. "God is greatest. I glorify God, who is great in His praises!" This is said three times and it is called *Tasbih-rukui*, that is, "The giving praise to God of the bending low."

Then he stands upright, again with his hands at his sides, and says, "Samia Allahu man hamadahu" = "God hears the man who praises Him!" This prayer is called *Tasmia* = "The causing to hear."

Then the worshipper kneels down and says, "Allahu Akbar." He prostrates himself until his toes and fingers and nose and forehead touch the earth. The knees touch first, then the hands, then the nose, and then the forehead; the thumbs touching the lobe of the ears; the ankles should not touch the sides. This attitude is called *Sujud*, prostration or adoration, and the prayer is named "Takbir-s-sajdah," "Magnifying God by adoring Him!" He says three times, "I glorify God." Then he raises his head and body again and sits on his ankles and says the *takbir*, viz. "Allahu Akbar," and sometimes prays for forgiveness, "Rabbi aghfirli, wa arhimni, wa arzukni, wa ihdini," that

is, "O Lord, forgive me and have mercy on me and give me my daily portion and guide me." This prayer is called, *Takbiru-l-jalsah*, that is, "The magnifying God of the sitting position."

Then he stands up again and says "Allahu Akbar," and this is called *Takbiru-l-kiyam*, or "The magnifying God of the standing position."

Now all this is *one* rakat. When he says the second, he omits the preparatory prayers and begins at the *Fatiha*, and after completing the second rakat, instead of standing as he did after completing the first, he sits on his left foot, places his hands on his knees and says, "Praises belong to God, and prayer and good deeds. Peace be to Thee, O Prophet, and the mercy of God and His blessing." This is called *Tahiyya*, or greeting. Then he lifts the first finger of his right hand and says the Moslem creed called "Tashahhud" (cf. above).

When the rakats are finished the worshipper prays for Mohammed and his descendants as follows: "Oh God, bless Mohammed and his descendants. Thou art worthy of praise. Thou art mighty. Oh God, bless Mohammed and his descendants as Thou didst bless Abraham and his descendants. Oh God, bless Mohammed and his descendants. Thou art worthy of praise and Thou art mighty." This prayer is called *Salawati* = blessing.

Then he gives the peace or salam, turning to those praying with him and saying, "The peace and mercy of God be with you."

After these he can offer his private petitions called *dua* or *Munajat*. This he does sitting. He raises his hands as high as his breast with the palms facing heavenwards and says, "Oh Lord, grant us the blessings of this life and the life to come, and save me from the fire of hell." Then he passes his hands over his face as if wiping it, which signifies his desire that his whole body may participate in these blessings. He can use any language he pleases for his petitions, but Arabic is preferable.

There is not complete agreement about the obligatory nature of some of these customs.

Mohammed issued precise instructions about the posture of the body and motions of the hands, etc. He wanted every one to pray precisely as he prayed himself.

Friday is the day for public worship, like our Sunday. This is enjoined in the Koran. Every Moslem ought to attend midday prayers in the Friday mosque.

The rules as to this Friday worship are as follows :—

- (1) The prayers should be said in the town or village and in the mosque.
- (2) The Sultan or his representative should be present.
- (3) Midday is the proper hour.
- (4) There must be a preacher (*Khatibu*).

The Sermon on Friday.—The preacher goes up into the pulpit (*mimbara*) and sits while the Muezzin gives the call to prayer. When this is over, the preacher stands on the second step of the pulpit and preaches, leaning on his sword or his staff. Every sermon is divided into two portions. The first portion contains exhortations, the praises of God ; and Mohammed and his family are prayed for and exhortations given. The second portion is called the sermon of the description, because in it are mentioned the glorious attributes of God. The preacher rests between the two portions. When the sermon is over two rakats are said. One sect says it is sufficient if at least three persons are present, but the prevailing rule is there should be at least forty.

A Moslem on a journey may shorten his devotions. He is only expected to pray morning, afternoon, and evening, and not more than two rakats, and he need not read his portion. He need not fast, and when he performs his ceremonial ablutions he need only wet his socks and sandals. A traveller is defined as a man whose intention is to travel for three days. Supposing he rests in between, if he intends to stay more than fourteen days, he is no longer considered as a traveller, but if he has no such intention, even if he rests a whole year in between, he has the indulgence of a traveller.

SECTION II.—FESTIVALS, ETC.

There are two great festivals which have their special services.

(1) The festival at the close of Ramadhan when they break their fast, called *Idu-l-Fitr*. It is called the Feast of Ramadhan, or the Smaller Feast, or the Feast of the Offerings. The date is the first of the month Shawwal.

(2) The second festival occurs on the 10th of Dhu-l-Hajj or the month of Pilgrimage. Animals are sacrificed on that day in the Valley of Mina, in commemoration of the sacrifice of Ishmael (not Isaac) by Abraham. Its name is *Idu-l-Adha*, viz. Feast of Sacrifice, or *Idu-l-Kabir*, the Great Festival. The prayers said on these festivals are the same as the Friday prayers, save that the sermon comes *after* the two rakats. They should be said in the morning of the first day of the feast. These festivals are kept up for three or even five days.

There is another kind of prayer, called *Tarawih*. It consists of twenty rakats. But you can rest at the end of each four. The occasion on which these lengthy devotions are said is the month of Ramadhan, in the night, at the conclusion of the five stated hours of prayer. The Shias do not say them. I doubt if any but the very devout ever say them.

Another form of prayer is called "The Prayer of Fear" (*Salatu-l-Khauf*), to be said in time of war, when the enemy are close at hand. Half the Moslem army pray first, and then the other half—a very reasonable precaution.

There is another form of prayer which is said when the sun or moon is eclipsed, called *Salatu-l-Kasufeini*, (the prayer of the two eclipses). It is said in the mosque during the eclipse. Two rakats are said, and then a large portion of the Koran is recited until the darkness begins to decrease. When the moon is eclipsed you can pray in the house.

Another form of prayer is said during a drought. It is called *Istiska* (to pray for rain). They fast and offer sacrifices. They pray out of doors in procession. None

but Moslems may join in the procession. The man who leads in prayer turns his garment inside out as a sign that they want a change of weather. Some wear old garments and walk with bowed heads and a humble mien.

The Burial Office.—When a Moslem is *in extremis*, they place him on his back or his right side with his feet towards the Kibla. Then they say, “There is no God,” etc. The last words of the dying man should be the confession of the Unity of God. After death the body is washed and covered over and placed on the bier and the people pray. It is not necessary for every one in a particular district to be present. They pray either in an open space near the house or in the burial ground. They face the body in an uneven number of rows, three or five, etc. The leader of prayer stands in front near the heart of the corpse. They all say the prayer of Intention, then twice, “God is great,” then the prayer of intercession for Mohammed. Then a third “God is great.” Then a prayer for the deceased, then a fourth “God is great,” and then give the peace right and left. Then all sit down and pray in silence for the deceased, and afterwards depart if they so desire. The body is placed in a niche in the grave (*lahad*), and the people say one Fatiha. They believe that while they are saying the second Fatiha the angels Munkir and Nakir begin to question the deceased as to his religion.

A sick man may pray sitting, or lying down, but his feet should face the Kibla. If his sickness is of short duration (one day), he ought to redeem his prayers, say what he omitted to say when ill, and so in like manner if he has been prevented from praying when well. If he makes two mistakes in his prayers, at the close, he prostrates himself twice and this is called the “Prostration of Forgetfulness.”

If a man has committed a sin, he performs his ablutions, prays for forgiveness and repeats certain verses of the second chapter of the Koran, “The Cow,” and says two rakats. There are prayers if you have lost anything, two rakats, and then a petition for the recovery of the lost article. Or if you want counsel or guidance in any matter you say two rakats and then make your petition seven

times, and then follow what has appeared to you the best plan. This is called *Istikhari*. There are also prayers of praise, four rakats. After reading the verses of the Koran chosen for the occasion, you say, "Praise to God" fifteen times, and other words of praise with the confession of the Unity and the Takbir over and over again.

It will have been noticed that there is very little variation in the prayers however varied the occasions. The redeeming feature of the prayers is the recognition of the Majesty of God and the reverential postures of the body during worship. It is worship. However inadequate their idea of God may be and is, no one watching them at their prayers can deny that Moslems are reverent in their approach to God, but the nature of the prayers makes it very evident that, in their approach to God, this attribute of majesty and power completely dominates their minds, largely to the exclusion of other divine attributes.

SECTION III.—ALMS

This is the second religious observance of Islam. The *Zaka* are obligatory. The word *zaka* has two meanings—to increase or to purify. It is used because by almsgiving you increase and purify your goods. This act of piety is frequently alluded to in the Koran together with prayer. Offerings so given are used for the poor, holy warfare, to propagate Islam, etc. Voluntary alms are called *sadaka*. This distinction should be kept in mind.

The *Zaka* are the tenth of your goods, the offering of a man in full possession of his senses, an adult, a Moslem, a free man; and after you have owned the property of which a tenth is offered *for a whole year*, the property from which the tenth should be paid is called *Nisabu*. Unless you possess this amount you are exempt (cf. Income Tax). I need not weary you with details.

The time for the payment of the obigatory alms is the feast at the end of Ramadhan, *Idu-l-Fitr*. The offerings are for a man's whole household. The poor are given a

share before the Moslem goes to the mosque for the festival service.

There are five conditions to be fulfilled.

- (1) You must *intend* to offer the obligatory tenth.
- (2) You must have been in possession of the property for a whole year.

(3) You must not change the *kind* of offering, viz. however prices vary you must offer what you originally intended to offer.

(4) You must offer on the spot where the goods are. They might deteriorate in transport.

(5) You must give it to the people for whom such offerings are intended.

The recipients are of eight kinds, as follows :—

- (1) Any *fakiri*, viz. an *absolute* beggar.
- (2) Any *maskini*, any one who does not possess enough for his wants.
- (3) The collector of the offerings ; he wants his pay.
- (4) A convert whose faith wants buttressing.
- (5) A slave working out his freedom.
- (6) A debtor, if his debts are his misfortune and not his fault.
- (7) A man engaged in holy warfare.
- (8) A traveller.

The recipient should thank the giver and pray for him and be quite sure that what is given is honestly come by. He must not ask for more than is necessary for his requirements, or ask for more than the giver can afford to give. The recipient need not be a Moslem.

It must be kept in mind that the *Zaka* are of *obligation*. Mohammed used to send officials round to collect it, and non-payment meant trouble. But these offerings are a very excellent feature in Islam.

SECTION IV.—FASTING

The third religious observance is fasting. There is one fast incumbent on all Moslems, viz. the fast

of Ramadhan. The Arabic word for fasting is *Saumu*. To fast implies eating nothing and drinking nothing from sunrise to sunset. You must not smoke or take snuff or smell flowers or have a bath, etc. There are also other fasts: (1) In payment of a neglected fast. (2) To atone for sin. (3) To fulfil a vow. (4) Voluntary in order to accumulate merit.

We need not concern ourselves with any fast but that of Ramadhan. It is referred to in the chapter of "The Cow," v. 179 (cf. Rodwell, p. 357).

Ramadhan is the tenth month of the Moslem year. They believe that the Koran was sent down from heaven in this month. Every one must fast save little children, mad people, the sick, old folk, pregnant women, or women giving suck to babes. The fast begins as soon as two competent Moslem witnesses announce that they have seen the new moon. Then you make your intention and eat and drink nothing all day throughout the month. If you break your fast, however urgent the cause, you must redeem it by fasting some other time. If you eat anything in the daytime then you should fast in the night when others are eating. Even the woman who is giving suck to her babe must redeem her fast. They seem to have no idea of the compassionate reasons for which certain classes of people are dispensed among Christians, viz. mercy and not sacrifice.

There are certain customary observances which are based on Mohammed's own practice (*Sunna*).

(1) To eat the meal before dawn as near dawn as possible.

(2) To eat dates and drink water *after* sunset and before the evening prayers.

(3) To abstain from the toothbrush in the daytime.

(4) To give voluntary alms.

(5) To read the Koran.

Mohammed is reported to have said, "If a Moslem does not fast in Ramadhan, or say the obligatory prayers and make confession of the Unity, it is not unlawful to slay him and rob him of his goods.

In Ramadhan devout Moslems go into retreat, spend much time in the mosques and read the Koran. This retreat is called *Itikaf*.

Other fasts I will merely mention. They are voluntary.

(1) The fast at Arafat during the pilgrimage.

(2) The Ashura, the 10th of Muharram. (The Jews' feast of Atonement, originally observed before Ramadhan was substituted for it.)

(3) The first ten days of Dhu-l-Hajj, the pilgrimage month, or of the other sacred months.

(4) Monday, Thursday and Friday.

(5) Days at the beginning or the middle or the end of any month. I doubt whether many worry themselves about these, though I have heard of cases.

You may *not* fast on the two great festivals.

One point must be kept in mind. That in Ramadhan more food is consumed, and better food, than at any other time of the year. In Zanzibar prices rise because the demand is so great, and people, especially house-boys, will borrow money in order to keep their fast.

SECTION V.—THE PILGRIMAGE

The fourth religious observance of Islam incumbent on all Moslems is the Pilgrimage, *Al Hajj*. They go to Mecca to worship in the Kaaba. Every Moslem should go once in his lifetime, if it is possible, women as well as men. This is enjoined in the Koran (cf. Rodwell, pp. 354, 365, 455, 485). What would happen if this rule were unanimously kept? The Kaaba is a building of stone in the form of a square. It is believed that originally it came down from heaven and was rebuilt by Abraham and Ishmael. The Arabs used to worship there before Islam, and many of the customs still observed by the Moslems are the same as those originally observed by the pagan Arabs. In one wall is fixed the famous black stone, probably a meteorite. My own belief is that the primitive worship there was the worship of the sun and moon and the five planets known to the Arabs. It was full of idols.

The conditions attaching to the pilgrimage are as follows: The pilgrim must be an adult, a Moslem in full possession of his senses, a freeman, in good health, and a possessor of sufficient means to cover expenses. The roads must be safe; and the pilgrimage must be undertaken in one of the three months Shawwal, Dhu-l-Hajj, and the first ten days of Dhu-l-Kada.

If you go on pilgrimage on any other month it is called *Umra*, or the lesser pilgrimage.

Before going on pilgrimage, a Moslem should repent of his sins, restore anything stolen, provide his family with the necessaries required during his absence, restore any pledge, and give alms. He should pray before his departure and leave his home at night time. On mounting his camel, etc., he should say, "God is great"; and also on dismounting.

Round Mecca there are certain stations called Mikat. When he reaches one of these stations, the Moslem dons the pilgrim's robe (*ihram*) after bathing, trimming his beard, and paring his nails. He wears no headdress. One garment covers his loins and another he carries on his shoulder. Only leather sandals may be worn. Then he faces Mecca and offers his intention. When he reaches a place called Dhu Tuwa, he bathes. In fact, he bathes nine times before entering Mecca. When he enters Mecca he says, "There is no God but God. God is great."

When he enters the Holy Mosque, he does so by a gate of the Banu Sheiba, saying, "In the name of God"; when he approaches the Kaaba he says, "The praise be to God." Then he approaches the black stone and kisses it and says, "I have fulfilled my vow, be thou my witness." Then he goes round the Kaaba, with one end of the *ihram* hanging on his chest and one on his back. He goes round the Kaaba seven times. This is called Tawaf. He says a short prayer at each of the four corners of the Kaaba. The first three times he goes round running, the last few times at a slower pace. Every time he should touch the black stone with a finger or his stick and kiss the corner which faces Yemen. Then he approaches the Kaaba at a spot

between the black stone and a door called Multazim, and presses his body against it. Placing his right cheek on it, and stretching out his hands, he says, "Oh God, Lord of this ancient house, save my neck from hell."

Then he prays two rakats at a place called Makam Ibrahim, the station of Abraham. Then he goes out of the mosque by a door called Safa, and runs or walks backwards and forwards seven times between two hills called Safa and Merwa. They say that this represents Hagar's running about when seeking water for Ishmael.

On the 7th of Dhu-l-Hajj, the principal pilgrimage month, after the afternoon prayer, the Imam preaches to the people to prepare them for the great day of the pilgrimage. On the eighth day they water their camels because they are going to the hill Arafat, and on the ninth day in the morning the pilgrims go to the hill Arafat. There is a mosque there and they set up their tents in its neighbourhood. After sunset there are prayers and a sermon ; then they go and stand on the hill Arafat uttering words of repentance and praise. It is the custom to spend part of the night and part of the day on Arafat. Then they go to a place called Muzdalifa, halfway between Arafat and the Valley of Mina, passing a portion of the night there in prayer. Each pilgrim visits the mosque, and collects seven small stones and then proceeds to Mina.

On the tenth day, at Mina, he throws his pebbles. There are three pillars of stones there called Jumratu-l-Akaba, Jumratu-l-Wasita, and Jumratu-l-Ula. He throws his pebbles, saying, "In the name of Allah, I do this in hatred of the Fiend and to his shame." They say this custom dates back to the time of Abraham.

The tenth day is the Idu-l-Dhuha, or feast of sacrifice, so called because the animals brought for sacrifice are offered on that day, sheep, goats, oxen, and camels. Each must kill his own beast, which is made to face towards the Kaaba. This is the end of the Hajj strictly speaking. The pilgrim may now shave and pare his nails. Part of the flesh of the sacrifice he eats himself, part is given to the poor, and part is dried and used for the homeward journey.

The pilgrim then returns to Mecca, walks round the Kaaba again seven times with the *ihram* on. After this he returns to Mina, occupies himself with drying the flesh of the victim, and in the morning of each day throwing pebbles as before. Then he returns to Mecca, again makes the circuit of the Kaaba seven times, says two rakats at the station of Abraham, drinks some of the water of the well Zam-Zam, and prays again at the place called Multazim. Then he leaves the Kaaba, facing it as he retires.

The lesser pilgrimage can be undertaken any time before the greater pilgrimage or after it, or even on the same occasion, omitting the 8th, 9th, and 10th of Dhu-l-Hajj. It is *not* of obligation. The ceremonies are the same, omitting the sacrifice. If a Moslem is prevented from going on pilgrimage he can perform it by deputy. You can pay some one for doing it. So the Shias say, but not the Sunnis. I have known a case where money was left in a will for this purpose by some one who had never fulfilled this duty. Many Moslems do not. After going to Mecca it is a pious practice to visit the Prophet's tomb at Medina and to pray there. You should pray in the mosque before visiting the tomb. There you can see the vacant grave reserved for our Lord.

Tradition reports that Mohammed said, "No act pleases God more than the act of shedding the blood of the sacrificial animal on the day of sacrifice." No act, we might say, so convinces us that Islam is not the final revelation of the will of God as this act of shedding an animal's blood as an offering to God.

SECTION VI.—JIHAD, OR HOLY WAR

The fifth religious observance incumbent on all Moslems is *Jihad*, or holy warfare.

Jihad is defined as fighting with unbelievers in order to convert them to Islam, or to subject them to Moslem rule, or to destroy them unless they accept Islam, or to attempt to overcome all religions so that Islam alone remains. The duty of *Jihad* is commanded in the Koran

many times. Mohammed is reported to have said, "Paradise lies under the shadow of the sword." To contend for Islam (viz. with earthly weapons), is ordered until the day of resurrection. "To fight one day for your religion is worth more than a whole month's fasting."

At first we read in the early chapters of the Koran that Mohammed was told to be patient, to leave his opponents to God, etc. It is written, "La ikraha fi-d-dini," viz. "there is no compulsion in religion," a passage said to refer to a parent who tried to force his son to accept Islam. As soon, however, as circumstances were favourable and his position at Medina made it possible to oppose force by force, Mohammed did so and claimed to have been given a command and authority to do so. They fought not only the Koreish for driving them from Mecca and keeping them from visiting the Kaaba, and for commandeering their property, but they attacked people for much less serious reasons, and for refusing to accept Islam. To be killed on such raids and forays was to die a martyr's death, and the exhortations to patience and the statement that there is no compulsion in religion are considered by most Moslems to have been abrogated by the verse of the sword, "Kill the unbelievers wherever you meet them," p. 471. Read the chapter of "Immunity" (Rodwell, p. 470), written after the capture of Mecca, when Mohammed was supreme in Arabia, and count the number of times the word "kill" is used; and you will see that he had no scruple at all in using the sword in the service of Islam. He often organised these religious forays, and on several occasions was present in person.

They say there are three classes of people with whom it is lawful to engage in holy warfare :

(1) Unbelievers who refuse either to become Moslems or to pay the poll tax.

(2) All who live in a Mohammedan country and refuse to obey the laws or pay the poll tax.

(3) Moslems who disobey the Imam of the Moslem world at any time, and all who are guilty of acts of aggression on a Moslem country.

If the Moslems conquer a country, they can give the inhabitants the choice of one of three things.

(1) To become Moslems. This will place them on an equality with their conquerors.

(2) To pay the poll tax (*jizya*). Those who do so are called Zimmi or Dhimmi and can practise their own faith under certain restrictions.

(3) If they refuse, then the men can be killed and the women and children sold as slaves.

Jews and Christians who do not live in Arabia must pay the poll tax, and if they live in Arabia they do so at their own peril. They may be killed.

Each one must bring the poll tax himself. When he brings it the Moslem should strike him on the neck, saying, "Pay up, oh enemy of God!" No Christian may build a church or Jew a synagogue in Arabia. They should not wear the same clothes as a Moslem, nor sit when a Moslem is standing, nor be honoured by a Moslem. When a Moslem meets a Christian, the Christian or Zimmi should make way for the Moslem. If a Zimmi reviles Mohammed the penalty is death. Of course, these rules cannot be kept now, as most Moslems are under Christian rule, but they serve to remind us how Moslems regard Christians who are under Moslem rulers. They say that Moslems should not attack peoples of other faiths before summoning them to accept Islam. If they refuse, any method of attack is lawful. Some hold that as Islam is well known everywhere at the present time, there is no need to call them to Islam before attacking them, and if they resist when attacked, Moslems may burn their houses, cut down their fruit trees, and destroy their plantations.

They divide the inhabited world into two divisions, the House of War and the House of Islam. Every land not governed by Moslems is really a House of War. A House of Islam is a land governed by Moslem laws. A House of Islam may become a House of War if it is governed by the laws of people who are not Moslems, or if it is contiguous with a House of War, or if there is no protection for Moslems or Zimmis in it. If, however, the leader of the Moslem

people consider it advisable to come to an agreement with non-Moslems, he can do so, and receive money from them or pay them money. *But as soon as he thinks Islam will benefit thereby and conquer, he can attack after giving due warning.* If they accept Moslem rule without fighting and consent to pay the poll tax, then they are left in possession of their land and property.

The spoils of war are divided into five portions. Four portions are divided amongst the fighters, and a fifth is set aside for orphans, the poor, and hospitality to strangers. You will find the law of loot in the Koran. There is a chapter called "The Spoils of War" (Rodwell, p. 375). Mohammed received his share, on one occasion a sword, on another the Jewess Safiyya whom he married.

The Law of Captives.—Unbelievers in Arabia captured in war and apostates should be killed. Other captives who refuse to become Moslems can be killed, or become slaves. They can be released if they consent to pay the poll tax. It rests with the Imam. Women and children may not be killed, but if there is a difficulty in carrying them off, they may be left without food or drink, to starve.

Apostasy.—The law of apostasy can come under the head of Jihad. Apostasy in Arabic is *Irtidad*.

If a man apostatises and is captured, he should be brought to the Imam and ordered to return to his faith. He is imprisoned for three days, and if he requires a longer time for consideration, it may be granted to him, but if he finally refuses he should be killed. A woman may not be killed but may be interned until she returns to Islam. If a man apostatises, his marriage is *ipso facto* annulled, as a Moslem woman may not be the wife of a man of another faith. No decree of divorce is required. If a minor apostatises, he should be locked up until he becomes an adult, and then, if still unrepentant, should be killed. Any unbeliever who reviles any prophet should be killed; also a wizard. If they repent before capture they can be released; but if after, they should be killed. It should be remembered that in Islam apostasy is regarded as *treason against the State*.

SECTION VII.—LAWS REGULATING HUMAN
RELATIONSHIPS

Marriage.—Every Moslem should marry. Islam does not recognise celibacy (*azuba*). There are traditions to the effect that Mohammed said, “ If a Moslem marries, he has fulfilled half of his religion ”; and again, “ Marriage is my custom. The man who does not marry is no disciple of mine.”

The Moslem regards marriage as a contract, but a contract in which the husband has power over the wife, but not the wife over the husband. Mutual consent is necessary.

In the Koran we read as follows: “ You may marry women as you please, two or three or four, and *any who have been captured by your right hands* ”; viz. four lawful wives are possible to every man. The captured women are concubines. The four lawful wives must be free women. There is no limit to the number of concubines. A free woman cannot be a concubine. Every concubine must be either a captured woman, or a bought woman, or the child of slaves. If a woman is captured in war, even if her husband is still alive, she can become the concubine of her captor (cf. Rodwell, p. 414). “ *Forbidden to you are married women (that is, free women whose husbands are alive), except those who are in your hands as slaves* ” (chapter of “ Women,” v. 28).

It is unlawful for a Mohammedan to marry an infidel, but he *may* marry a Christian, a Jew, or a Zoroastrian (the people who have a book). The Shias allow temporary marriages (*mutaa*).

Mohammed at one time allowed this but afterwards withdrew the permission.

At the time of marriage the woman should have her guardian present, and there should be two witnesses with the necessary credentials, and a part of the dowry agreed upon should be paid on the spot. They have a wise rule that part should be kept in reserve. It acts as a check on

hasty divorce as the man will have to pay up. The woman may ask for it, but I imagine as long as she wishes to remain with her husband she will not do so. A man is not bound to marry more than one wife and many do not.

Divorce (Talaka).—The word means to untie the marriage knot in a *legal manner*. It can be temporary or complete, according to the words used by the husband. The principal passages in the Koran dealing with divorce will be found in the chapter of "The Cow," v. 228, etc. (Rodwell, p. 362). This should be carefully studied. Also the chapter "Divorce" (Rodwell, p. 429).

If a man says, "I divorce thee" *twice*, he can receive his wife back, but if he says these words *three times*, he cannot receive her back until she has been married to another man. If the second husband divorces her, he can then marry her again. Sometimes a man repents of his hastiness. He then agrees with some one to marry his divorced wife and then divorce her, so that she may return to him. This man is called *muhallil*, "he who makes lawful," because he has made the woman lawful for her first husband. It is essential that the *muhallil* consummate the marriage.

A divorced woman can marry again after an interval of three months and ten days.

They seem to realise partially the danger of this facility of divorce. The good divorce, they say, is when the man says "I divorce thee," *once* the first month, then the same words a second time in the second month, and so on. This gives him time for thought. At any time before he says the words the third time he can take his wife back. Or he can say the words once only and leave her alone until the three months are up. It is saying the words three times which is final.

There are other kinds of divorce.

Sometimes it is caused by dissatisfaction as to the amount of the dowry. Sometimes a woman buys her divorce by foregoing the portion of dowry which is her legal right, but which has been unpaid according to custom.

Sometimes the divorce takes place by mutual agreement. There is a curious form alluded to with reprobation

in the Koran, chapter "She who pleaded" (Rodwell, p. 450, 451); but I doubt if it is common now.

If a husband suspects his wife of unfaithfulness but has no proof, they can divorce each other by mutual imprecations in a mosque.

If a man divorces his wife, he ought to give her the necessities of life for the space of three months and ten days, unless the woman has been proved to be an adulteress.

The divorced woman cannot be *compelled* to suckle her child, if she has one at the time of her divorce. If the husband is a man of means, he should pay a wet nurse.

If he is poor, then the mother should take care of the children even after her divorce—a girl until she reaches the age of puberty, a boy until he is seven years old; but if she marries again then the husband can claim his children and bring them up himself.

The Koran, like the Old Testament, provides us with proofs that whatever may be said in defence of polygamy, it does not work well. It is a fruitful cause of quarrels and jealousy and hatred, and Moslems will admit it, but the facility of divorce makes it unnecessary, for a man can always get rid of number one before marrying number two, *viz.* by divorcing her.

He can always divorce his wife, but she cannot divorce him if he does not consent. She can only act in such a way as to make his life miserable; but a Moslem is allowed by the Koran to beat his wife, and the punishment for unfaithfulness in strict Mohammedan law is very severe indeed (cf. Rodwell, p. 412, at the bottom of the page).

Slavery (in Arabic, *ubudiyya* or *rikku*).—There were slaves in Arabia in pre-Islamic times. Mohammed did not condemn it nor does the Koran. Mohammed owned slaves himself, and to this very day, in any land in which only Mohammedans are allowed to dwell, slaves are bought and sold. Mohammedan law deals with them as part of a man's property. The Koran, however, does contain words which, while recognising the legal status of slavery, tend to alleviate in part the lot of the slave. The slave in Arabia is called *abdu*, or *rakik*, or *mamluk*.

Some modern Moslems try to make light of this, but there is no doubt that Mohammed ordered his followers to fight for Islam until no other religion remained on earth, and allowed them to possess as slaves all whom they captured in war, men or women. In addition to the four legal wives, there are other women allowed to Moslems whom they capture with their right hand. It is true that they are bidden to treat them kindly. *But what kindness is there in making a woman slave your concubine, in the lifetime of her husband?* It is lawful to sell or buy slaves, though not your own kith and kind. The children of a female slave who is married to a male slave are the property of their master; and he can break up the home of the married couple whenever he pleases by selling them to different masters. If the Moslem owner is the father of the children, the children are free. If the woman has been bought by the money of two or three people, the children are the property of the joint owners.

Manumission.—Whatever they may say about slavery, they must have doubts about it, because they regard the manumission of a slave as a meritorious deed. It is called in Arabic *tahrir*. If a Moslem says to his slave, "You are free," or, "I set you free," he is free, granted that the owner is an adult, in full possession of his senses, and the legal owner of the slave in question.

He can also *partly* set him free, that is to say, promise him full manumission when a fixed sum has been paid by the slave. If a slave becomes a Moslem, it is a meritorious act to set him free; or he can be set free for a stipulated sum of money, in which case the slave is called *mkataba*, because the sum is stated in a *written* agreement.

Often a man promises that in his will all his slaves shall be set free at his death. A slave who has received such a promise is called *mudabbar*.

Again, if a concubine bears a son to her owner and he acknowledges the child as his, the concubine becomes free on her owner's death. After acknowledging the child he cannot sell the mother, or make her marry some one else. This process is called *istilad* = "admitting fatherhood."

Again, if a man has committed certain sins, he can redeem slaves or set them free as an atonement. Or if he has omitted to perform an obligatory religious act like fasting, he can redeem his fault by the manumission of a slave.

All these arrangements bear witness to the fact that they regard slavery as a misfortune and evil case, and I often ask them how they reconcile it with Mohammed's dictum, "That you should not do to others what you would not like done to yourself." For instance, if a mother and child are captured in war, the child can be separated from his mother and sold as soon as he is seven years old, and some Moslems teach that he can be sold as soon as he is weaned.

A religion which sanctions concubinage and slavery can never be accepted as final or perfect.

PART VI

SUGGESTED REPLIES TO COMMON MOHAMMEDAN OBJECTIONS TO CHRISTIAN BELIEFS

SECTION I.—A REPLY TO THE CHARGE THAT JEWS AND CHRISTIANS HAVE TAMPERED WITH THEIR SCRIPTURES

THE Moslem denies many of the principal beliefs of the Christian Faith, viz. the Divinity of our Lord, the Crucifixion, the Resurrection, and the Divinity of the Holy Spirit ; and the teaching of the Koran is contrary to the teaching of the Gospel with regard to such subjects as marriage, divorce, and religious warfare, etc. Now this is extraordinary, (1) because the Koran says that God gave Jesus Christ the Gospel, and (2) because the Moslem affirms that he believes all the four sacred books, viz. the Law, the Psalms, the Gospel, and the Koran. Yet it is quite impossible for the Moslem to do this, because of the contradictory statements in the Gospel and the Koran ; for instance, no man can believe that our Lord was crucified by the Jews and that He was *not* crucified. Now this being quite obvious, one of the two books must contain a serious mistake. Which ? The Moslem, believing that the Koran is literally inspired, declares that the Gospel is wrong, and that it is wrong *because the Gospel as it exists to-day has been corrupted intentionally by Christians*. But if we can prove that this is not so, then the accusation recoils on the Koran. It is the Koran that is wrong.

Now the first point is this :

The Koran never says that *the text* of the Gospel given to Jesus was corrupted. It mentions the Jews on many more occasions than the Christians, and does accuse them, not of corrupting the books they possessed, but of—

- (1) mispronouncing the words in order to deceive;
- (2) quoting the words apart from the context so as to mislead;
- (3) hiding passages lest they should be quoted against them;
- (4) pretending that words were in their books which were not there at all, and never had been;
- (5) misinterpretation.

Mohammed claimed that his coming was prophesied in the Gospel, and accuses some Christians in Arabia of *concealing* what was there ; of *concealing*, but not of *removing*.

So far, indeed, are Christians and Jews from being accused of mutilating *the text*, that there are many passages in the Koran which are meaningless unless they mean that the sacred books of Jews and Christians *in their hands at that time* were correct, and books which Mohammed could recommend. To quote some of these passages :

- (1) The Book of Moses is called a “guide” and “mercy.”
- (2) “If thou art in doubt regarding that which we have sent down unto thee, *then ask those who read the book revealed before thee.*”
- (3) He says the Koran attests the truth which *is* with the Jews.
- (4) He says to Moslems, “Believe in the Book which He revealed before.”
- (5) “Among the people of the Book is an upright race who read the signs of God.”
- (6) “How will they make thee their judge since they have *in their hands* the Law ? Therein *is* guidance and light.”
- (7) “He gave Jesus the Gospel, wherein *is* guidance and light.”
- (8) “Oh ye people of the Book, ye are not grounded upon anything, until ye observe the truth of the Gospel.”

The principal passages are in the chapters of "The Cow" and "The Table." Now these passages are sufficient to show that there was no idea in the mind of Mohammed that the *text* of our sacred books had been *mutilated*. The text was intact, if sometimes concealed, misquoted, or misinterpreted.

The fact seems to be that there was no *Arabic* copy of the Law or of the genuine Gospels, and even if Mohammed could read and write Arabic, which is doubtful, it is fairly certain that he knew neither *Hebrew* nor *Greek*. Had he known these two languages, he would have seen at once how the Koran contradicts the Gospel again and again. We might have been given a very different Koran !

The Moslem was in a great difficulty. He believed that the Koran is God's book ; and knew that the Koran speaks in this approving way of the Gospel, and yet the Gospel contradicts the Koran ; a book which the Koran recommends contradicts the Koran ! As the Gospel can thus plead the witness of the Koran to its integrity in Mohammed's lifetime, whatever change the text has undergone according to Moslem belief, *it must have been undergone after Mohammed's death*. Now can this be proved ? It is absolutely impossible to prove it.

(1) We have our early MSS., at least two hundred years older than the Koran, and they contain all the teaching which the Koran contradicts.

(2) These MSS. are only copies of earlier MSS.

(3) There are many very early versions in different languages which contain all the teaching the Koran contradicts.

(4) We have many other Christian books of earlier date than the MSS., and they quote the Christian Gospels again and again, and leave no doubt whatever in our minds as to the Crucifixion and the beliefs which the Koran denies.

Besides, even supposing that the Christians wanted to mutilate their Scriptures by omitting passages, *how could they possibly have done this in the seventh century all over the world* ? Christians were not all of one accord, and it would have been necessary for them to be unanimous before *every* copy could be corrected as the Moslem supposes and

asserts. And it is more inconceivable still in the case of the Old Testament. The Jews were too hostile to Christianity to have been silent had the Christians tampered with the Old Testament. And again: we are told that some Jews and Christians in Arabia became Moslems. Now why did not these perverts preserve their copies of the uncorrupted Law and Gospel so as to convict the others of corrupting these books? Where are these originals *to which the Koran refers in such terms of approval?* Why are they not forthcoming?

And besides, the two principal passages in the Law and in the Gospel claimed as foretelling the coming of Mohammed, (1) "A prophet shall the Lord your God"; and (2) "I will send you another Comforter," *are respectively in the Law and the Gospel to-day*; only Jews and Christians are quite convinced that it is impossible to see in them any reference to Mohammed. Hence these tears!

The probability is that Moslems found out how great were the differences between the books *too late*, viz. when they knew what they contained and had no other means open to them for accounting for these differences save by accusing the Christians of tampering with their sacred books. The Gospel was said to be in accordance with the Koran. The Koran said so. The Koran said, "Moslems, believe in the Gospel." Very well, the Gospel must have been changed since A.D. 630. So they tried to solve the difficulty. *No one can prove* this assertion, for the evidence is all on our side.

SECTION II.—A REPLY TO THE MOSLEM ARGUMENT THAT THE KORAN HAS ABROGATED THE GOSPEL

Another common argument is this: "Even if we grant that the Gospel is *intact*, it is no longer *necessary*. The Koran is the last of the divine revelations, and supersedes previous revelations, just as the Gospel superseded the Law. All that is essential is in the Koran." The words they use are *nasikh* that which abrogates, and *mansukh*, that which has been abrogated.

REPLY :—

(1) Ask them to quote any verse in the Koran that says that the Gospel is *abrogated*. They cannot.

(2) Ask them if it is not true that this word is used in the Koran of *verses in the Koran and of these verses only*. Sura ii. Al-Bakara, v. 100 (Rodwell, p. 349); Sura xxii. Al Hajj, v. 51 (Rodwell, p. 458); and also Sura xxvi. v. 103 "The Bee" (Rodwell, p. 207).

And not only is it plainly stated that *some* verses of the Koran are abrogated, but Moslems tell us that as many as 225 verses in the Koran are so abrogated. Many of these still remain in the Koran and are read. To know which they are requires special study.

(3) If Mohammed had believed that the Gospel had been abrogated, what did he mean when he said the Koran *verified* the Gospel and *preserved* it, and why did he tell the Christians to read these books and preserve them?

(4) So far from saying that the Gospel is in the Koran, *he says that the Koran is in the earlier books*, chapter of "The Poets," v. 192 (Rodwell, p. 110). This doctrine is a late invention; *for if the Koran abrogates the Gospel and the Koran is in the Gospel, the Koran must abrogate itself!*

They try and support their assertion by saying that as every king abrogates the laws of his predecessor, so does every prophet the teaching of previous prophets. In that case, it is sufficient to reply, it is very far from being always the case that a king abrogates the laws of his predecessor, and Christ our King is still living and reigning at God's right hand. I need not say more about this.

But there is something in the contention that the Gospel itself has, as a matter of fact, abrogated some things in the Old Testament, as the Sabbath, circumcision, the distinction of meats and certain festivals, etc. Why should not the Koran do the same for the Gospel? You should be prepared to answer this.

First then, a distinction must be made, *and Moslems make it*, between what can be abrogated and what cannot. Words containing God's revelations of His own Being, His promises under certain conditions, His warnings, and the

moral law cannot be abrogated. Now there is much of this kind of matter in the Law and the Gospel. It cannot be abrogated, because God changes not. But there are other positive commands which have a local or a temporary use and value ; these can be abrogated when their task is done, and in the same way all that is preparatory to something more perfect. "When that which is perfect is come," etc. And this applies to all said above. Now the Moslems admit this, for they changed their Kibla in Mohammed's lifetime, they changed their attitude towards the Jews, they changed their rule about putting up with persecution and being patient, etc. They admit that these things in the Koran are abrogated. But most important of all are historical facts of which the previous books are full. It is an old saying that even God cannot undo what is done. The fact of the Crucifixion cannot be abrogated, nor the Resurrection. You cannot abrogate an historical fact by simply denying that it ever took place. You are injuring your own reputation for veracity. You need strong evidence. What evidence had Mohammed ?

So we come to these main conclusions :—

(1) That many things cannot be abrogated without casting a slur on the character of God. Promises, warnings, the moral law, the divine attributes, His eternal counsels, and *what has happened*—these cannot be abrogated.

(2) Many things that seem to be abrogated *are not abrogated in the sense of being wiped out, but by being fulfilled*, such as Jewish festivals, sacrifices, circumcision, etc. These were husks preserving the spiritual kernel.

(3) The abrogation of certain verses of the Koran took place, not after a long interval of centuries as in the case of the Law and the Gospel, but in a short part only of the lifetime of *a single man, a very rapid change of mind surely*.

(4) Christ our King is alive for evermore and has assured us that His words will never pass away.

(5) Besides, we entirely refuse to accept the teaching of the Koran as an improvement of, development of, and fulfilment of Gospel teaching. In many cases it is sheer contradiction ; when it tries to verify, as often as not it is

inaccurate, and as often as not degrades what it endeavours to copy. It materialises it, as in the case of animal sacrifices and ceremonial purifications. The perfect can abrogate the imperfect by fulfilling it, but how can the imperfect abrogate that which is nearer perfection, the natural abrogate the spiritual? Islam is a retrograde movement, and wants to give us the husk for the kernel.

SECTION III.—A REPLY TO THE STATEMENT IN THE KORAN THAT THE JEWS DID NOT CRUCIFY OUR LORD

There are vital differences which exist between the Gospel and the Koran.—The two previous arguments are preliminary. (1) You cannot prove that our books have been tampered with in such a way as to change the substance of the teaching contained in the original. The books stand as they are. (2) Nor can you argue that even if intact they are abrogated, for the simple reason that a large portion of them consists of matter that no one, not even a Moslem, ever supposed could be abrogated. The Koran says that God gave the Gospel to Jesus. That must mean that the Gospel as it stands, unchanged and unabrogated, is true. . . . If the Koran, a later book, is also from God, it will be true too, and it will agree with the Gospel on all those points which are outside the sphere of abrogation. Let us take one simple fact the Crucifixion of our Lord.

I need not give the proof of this. I doubt if any historical fact rests upon so solid a basis as this. Any Christian knows the evidence. Now, six hundred years afterwards, Mohammed denied it in the Koran, and said that the Archangel Gabriel had told him to do so by the command of Almighty God. This denial is written on the Preserved Table in heaven, so Moslems believe. Cf. chapter of "The Women," v. 157, Rodwell, p. 427, "They slew Him not and they crucified Him not." *The veracity of the Koran and Mohammed hang on this statement.* Now it is obvious that there is no possibility of compromise here. If the Gospel account is

true, Mohammed was either *woefully self-deceived* or *lied deliberately*. Here, then, is contradiction of an *historical fact*. If, as we believe, Mohammed was wrong, if we suppose he was self-deceived, *in how many other cases was he the victim of the same self-deception?* Whereas, if he lied for a purpose, about a revelation from Gabriel, *as all his revelations profess to come from Gabriel, the Moslem faith is built on a foundation of sand*; we have only Mohammed's word for it.

Some remarks on this crucial difference :

(a) It is possible Mohammed may have heard some heretical opinions, and disliking the idea of a *prophet* being so treated, and thinking that the denial of it might please the Christians, and possibly remove a difference between them and the Jews, jumped at it. Probably he had not the slightest idea of the strength of the evidence on which it rested, nor of the real significance of it. It was a stumbling block to him. He was glad to get rid of it. It was a partition wall between Jew and Christian, so he tried to knock it down.

(b) Ask Moslems what they would have thought if Christians, *six hundred years after Mohammed's time*, had denied that he fasted, saying that he only fasted in outward appearance. People thought he fasted but were mistaken—God fed him secretly. That would be a precisely similar case and equally absurd.

(c) Ask them whether it honours God to state that He employs conjuring tricks, or that He needlessly wounded the heart of our Lord's mother and St. John by FALSE appearances.

(d) Impress upon them the evidence of the witnesses, and remind them that there has never been a Christian manuscript of the Gospels which has not told the same story of the Cross.

(e) It is useful to try and make them tell us *why* they find it so hard to believe the Crucifixion. You can always quote Mohammed's sufferings at Mecca and those of his followers, and remind them of his being wounded at the battle of Ohod. The idea of a prophet suffering is not so

inconceivable after all. And point out the difference. Mohammed's sufferings generally created in him feelings of revenge ; not forgiveness nor desire to redeem. And he never caught a glimpse of the amazing love which makes the Cross not only intelligible but a tremendous appeal to our loyalty and devotion.

SECTION IV.—A REPLY TO THE IMPLICIT DENIAL OF THE RESURRECTION OF OUR LORD AS RELATED IN THE GOSPELS

How can a book claim to verify the Gospel which is silent about the Resurrection of our Lord ? The denial of the fact of the Crucifixion is virtually a denial of the fact of the Resurrection, and this by a book which claims to be a *verification* of the previous books.

They believe in a general resurrection at the last day, when Mohammed will be the first to rise (or possibly Moses) ; they believe that our Lord raised people from the dead, but they believe He will come to earth again in the last times and then die. A vacant space is reserved for Him at Medina near Mohammed's grave. There is a reference to Christ's Resurrection in the Koran, but it is to take place, of course, after He dies, and most Moslems believe this will not happen until near the end.

The above shows how far the Koran is from verifying the previous books. Read passage on p. 391, Rodwell, "Family of Imran," v. 48, and note ; also chapter of "Mary," v. 34, Rodwell, p. 119.

Now whether the Moslem believes our Lord died before His Assumption, or will die in the last times, one thing is certain, that their belief is entirely opposed to the Christian belief about the empty tomb and the risen and glorified body of our Lord marked with the wounds of His Passion. The lie direct is really given to the apostolic witnesses, to the angel messengers, to our Lord Himself. I need not say more about this. And this book claims to verify the Gospel !

To claim after this that the Koran verifies the Gospel, and that it is in the previous books, is absurd. Only a very ignorant man could have made such a statement.

It is a very good opportunity of impressing upon Christian students the strength of the evidence for our Lord's Crucifixion and Resurrection which the Koran, i.e. Mohammed, denies.

Some thought Mohammed would rise soon after his death, but most Moslems do not believe that he ever taught that he would do so. Had he known and believed in our Lord's Resurrection, he would have been compelled to admit his own inferiority.

SECTION V.—MOHAMMEDAN BELIEFS ABOUT THE HOLY SPIRIT

The students must be carefully instructed that the phrase Holy Spirit in the Koran nearly always means Gabriel, and never means a *person* other than Gabriel, and *certainly never means a divine person*. There is only one divine person and that is Allah.

Passages to read are:—

(1) Chapter of "The Cow," v. 81. Read Rodwell's note, p. 346. The Moslem comment here is, "that is, Gabriel," though he suggests other explanations, such as, "holy soul," or "the Gospel."

(2) Chapter of "The Prophets," v. 91, Rodwell, p. 157.

(3) Chapter of "Prohibition," v. 12, Rodwell, p. 465. Here the comment is, "The Angel Gabriel" or "the created soul of Mary's son."

(4) The chapter of "Adoration," v. 8, Rodwell, p. 190, the reference is to Adam. Here the meaning is said to be, "the bestowing upon Adam, although a creature, a special power enabling him to know his Maker."

(5) Chapter of "The Cow," v. 254, Rodwell, p. 366, and

(6) Chapter of "The Table," v. 109, Rodwell, p. 498.

It will be clear from these passages that the Holy Spirit in the Koran is thought of as *a creature* and not the Third Person of the Blessed Trinity. There is no reason why Gabriel should not be called *a holy spirit*, as long as it is remembered that the words in the Koran *never* mean anything but a creature. How far this resembles the Holy Spirit of the Old Testament prophets, the teachers themselves can explain.

Having cleared the ground the question arises: How about the Holy Spirit mentioned in the Gospels? What did Mohammed think about Him? and what does the Koran say about Him? Does the Koran *verify* the Gospel?

(1) In some places he evidently understood by the Holy Spirit, *the Archangel Gabriel*. He appears to have mixed up the two in the account of the Annunciation, *if he ever heard it correctly*. It will be evident to the student that this identification is impossible.

(2) But the greatest blunder of all is in connection with our Lord's promise of the Holy Spirit. Mohammed says that our Lord was prophesying the coming of Himself, Mohammed. It appears possible that some, let us hope ignorant, renegade told Mohammed about the passage in St. John's Gospel, chap. 16, adding that the Greek word used was *περικλητός*, meaning (1) he who is praised, or (2) as some say, he who praises much. The first is equivalent to Mohammed, the second to Ahmad, a variant of the same name. Mohammed really believed this. *He was not aware that there was not a single copy of the Gospel of St. John with this reading and never had been*, nor could he ever have heard all our Lord's actual words. Had he heard *the whole passage*, he would have seen the impossibility of applying it to himself. He accepted the statement on hearsay, as he accepted so many other statements from inaccurate sources, and embodied it in the Koran, and there it stands to this day for all to read (chap. lxi. 6, "Battle Array," Rodwell, p. 405 "To announce an Apostle who shall come after me whose name is Ahmad !")

It is, of course, quite evident that our Lord's words

were directed to His own Apostles, and were to be fulfilled in the course of a few weeks, not six hundred years afterwards. But the real trouble is this: Not only does the shadow of Mohammed hide from the Moslem's eyes the blessed light divine of the Holy Spirit, *but it is on account of this passage, interpreted as he interpreted it, or as he said God interpreted it, that he has accused the Christians of hiding the words of the Gospel which bear testimony to himself.* Of course, Christians denied it. And immediately below, p. 406, he talks of people putting out the light of God with their mouths! And note the allusion at the end of chap. Ixi. to the Apostles as "helpers of God," in response to our Lord's appeal. Had Mohammed ever heard the words, "Ye shall receive power from on high, not many days hence"?

SECTION VI.—A REPLY TO THE MOHAMMEDAN DENIAL OF OUR LORD'S DIVINE SONSHIP

First, it is well to know the chief passages in the Koran in which our Lord's Sonship, as implying Divinity, is denied. Mohammed did not like the application of the term, "son of God," or "child of God," even metaphorically (cf. "The Table," v. 21, Rodwell, p. 488). But in v. 19 of this same chapter you read, "Infidels now are they who say, 'Verily God is the Messiah, the Son of Mary.'" He tries to refute the statement by merely asserting that God could destroy Jesus Christ, were He so minded. And note the order, God is the Messiah, not *vice versa*. Now do we say that God is the Messiah? So it is not a correct statement. Cf. also v. 76 for a similar statement. Read also v. 118, "O Jesus, Son of Mary, hast Thou said unto mankind, 'Take Me and My mother as two gods besides God'?" Read the whole passage and note again that the statement is incorrect. Our Lord never told any one to take His mother as God besides God? The mistake arose in Mohammed's ignorant mind from hearing the names, Mother of God, and Son of God, and Father.

Again, read the chapter of "Women," v. 160, Rodwell, p. 428, "Jesus is only an Apostle. His Word, which He conveyed into Mary, and a Spirit proceeding from Him. Do not say 'Three' (viz. a Trinity). Far be it from His glory that He should have a Son. The Messiah disdaineth not to be a servant!" Now, it is important to notice, that in these two cases, where a Trinity is alluded to, both Jesus and His mother are mentioned and *no one else*. I have no doubt myself that to Mohammed the Trinity meant, Father, Mother, and Son.

Again, in the "Family of Imran," remember that on the page 392 we have an allusion to the Christian deputation from Najran which came to visit Mohammed at Medina, towards the close of his life. In this chapter his mind was full of his controversy with them. He was so moved that he actually proposed that the two parties should curse one another and see which perished first—as a test of truth! Remember this and you will see the force of v. 52, p. 391: "Verily Jesus is as Adam in the sight of God. He created Him of dust. He then said to Him, 'Be,' and He was. *This is the truth from thy Lord.*" It is at the close of an account of our Lord's infancy.

Again, in the chapter of "Immunity," v. 30, p. 473, we read, "The Jews say, Ezra is a son of God, and the Christians say, the Messiah is a Son of God: such are the sayings in their mouths. They resemble the sayings of the infidels of old. May God do battle with them." Read the whole passage, and notice the jumble and confusion and inaccuracy of it all. When did the Jews call Ezra a son of God?

And again, the chapter of "Mary" v. 35, 36, p. 120: "This is Jesus, the Son of Mary. This is a statement of the truth concerning which they doubt. It beseemeth not God to beget a Son. Glory be to Him. When He decreeth a thing, He only saith to it, 'Be,' and it is." The point here is that this chapter was recited to the King of Abyssinia by the first Moslems who fled there, in order to excite his sympathy. Was the passage, "It beseemeth not," etc., in the original chapter? He could not have

denied our Lord's Divinity in a Christian city. It would have finished everything. But in these verses denying the Divinity of our Lord and His Sonship, the *rhyme in the Arabic is suddenly broken*, and I have little doubt that the passage is a later insertion, when Mohammed had no further need of Christian help and despaired of winning them over to his side.

These passages are enough to show how very far indeed the Koran (that is to say, Gabriel and God, according to Moslem belief) is from verifying the statement in the New Testament about our Lord. It is a point-blank denial. Which of the two books is right?

Now the students know what is the evidence in the New Testament with regard to our Lord's Divine Sonship. They will see the contradiction at once. But it is important that they should understand *exactly why* Mohammed failed to appreciate the Doctrine of the Incarnation.

(1) His surroundings and upbringings—polytheism all round him.

(2) When a man is converted from such surroundings to the Unity of God, it is not surprising if he holds that Unity with great *tenacity* (cf. the Jews, after their captivity in Babylon).

(3) The Arabs of his day talked of their goddesses as *daughters of God*, and the ominous word *mistress* occurs in the Koran applied to God. These goddesses were considered to be daughters of God, daughters born of wedlock, in the Arabs' opinion. Read "The Star," vv. 19, 20, Rodwell, p. 70. "Do you see Al-Lat and Al Uzza and Manat, the third idol besides? *What! shall ye have male progeny and God female?*"

Again, read chap. vii, "Cattle," vv. 100, 101, Rodwell, p. 326: "In their ignorance have they falsely assigned to Him sons and daughters. . . . *How, when He hath no CONSORT, should He have a son?*" It is because he had been so accustomed to connect the words *son of God* and *daughter of God* with natural generation that he entirely failed to understand the title Son of God as we use it. What

is worse, he makes out that the Almighty and Gabriel misunderstood us as well !

Now, the students will see the significance of the fact that the portion of the Koran which is more often repeated than any other after the Fatiha or opening chapter, is the chapter of "The Unity," p. 29. It is recited in the daily prayers and said to be equivalent to a third of the Koran. It was really levelled against the pagan beliefs with their carnal notions of the Deity. He is *the One*; there cannot be another for He does not beget: and so there cannot be *a begotten God*. There is no Son, a son and a daughter imply a wife, *as the Arabic word used signifies*.

It is a difficulty of the same kind we meet in "The Table," v. 77, p. 494. "The Messiah, the Son of Mary, is but an Apostle. Other Apostles have flourished before Him. His mother was a truthful person (viz. never said she was a goddess). *They both ate food.*" This is supposed to be final. *They* had human bodies. God has *not*.

This will help to make it clear in what directions explanations are needed—the idea of spiritual birth as distinct from natural and the very important truth that a man is called Father because in some sort of sense he is the medium through which the son's life comes. He is, however, only *father* in a secondary sense. God is the real Father as Source of all life. Just as He has communicated natural life, who is to prevent Him from communicating spiritual life, and who can say how that spiritual life will be communicated, or in what degree, and when? What objection is there to eternal generation and a perfect life of perfect sonship, the outcome of the gift of the perfect Father?

(1) And the question of "eating food" may be turned from an objection to a connecting link. Why should not God eat food of His own making in a body of His own making if He wills to do so? Will the Moslem of all men say Him nay?

(2) And if the Koran is "the Word of God," the Eternal Uncreated Word of God, and yet a man may treasure it up in his own heart, where after all is the real

difficulty of the Incarnation of the Eternal Word, regarded as a Person ? It is the same thing essentially, a living union of the Divine and human.

“ The Word became flesh and dwelt amongst us.”

(3) And it is useful to explain that the Name, “ Word of God,” does help people to realise what a *spiritual* begetting is, and very possibly came into use to supplement the title Son, and prevent such misconceptions as those of Mohammed.

SECTION VIII.—AN ARGUMENT BASED ON THE SINLESSNESS OF CHRIST AND THE SINFULNESS OF MOHAMMED AND OTHER PROPHETS AS STATED IN THE KORAN

It should be known to our Christian folk that there is a traditional saying of Mohammed, recorded in the orthodox collections, to the effect that Satan succeeded in touching (viz. imparting evil impulses to) every child of man at its birth, *except Jesus and His mother*. He may have heard of the phrase, “ Immaculate conception,” and a miraculous birth, from its physical side as a prodigy, would appeal to him. Anyhow, only in later controversy has any attempt been made to insinuate that our Lord was not perfectly sinless. The average Moslem will admit that He was. *We* have our own special proofs.

Now we urge, and rightly, that if it is true that one prophet only was sinless, and that one Christ, there cannot be any doubt as to His superior claim to be a guide to our souls. The Moslem does not counter that by denying that our Lord was sinless, but by saying that Mohammed was sinless too, and all prophets after their call to the prophetic office. They were guarded, restrained from sin ; the technical word in Arabic is *maasum*. But it is certain that there is no proof of such a belief in the Koran with regard to Mohammed or the prophets mentioned therein. It is probably the invention of a later age under the pressure of Christian argument.

Take Adam, Noah, Abraham, Moses, our Lord, and Mohammed. Adam I merely insert because the Moslems do.

Now the sins of all but Christ are mentioned in the Koran.

ADAM.—Read chap. vii, “Al Araf,” v. 20, etc., Rodwell, p. 295. This is enough to prove Adam’s sinfulness, if he is reckoned as a prophet.

NOAH.—Chapter “Hud,” v. 49, Rodwell, p. 219. Noah says, “Unless Thou forgive me, I shall be one of the lost.” And again, chap. lxvi, “Noah,” v. 29, Rodwell, p. 86, “Oh, my Lord, forgive me and my parents.” This is enough. There can be no doubt what “forgive” means here unless his parents were sinless too!

ABRAHAM.—Chapter of “Abraham,” v. 43, Rodwell, p. 229. “Oh Lord, forgive me and my parents on the day wherein accounts are taken.” The passage leaves no room for doubt. *After* his call, too!

MOSES.—Chapter “Aaraf,” v. 150, Rodwell, p. 307. He says, “Oh Lord, forgive me and my brother, and bring no end to Thy mercy.” There can be no doubt of the meaning of the word “forgiveness” as applied to Aaron! This was *after* the call of Moses.

Also the chapter of “The Story,” v. 15, Rodwell, p. 248. He said, “Oh, my Lord! I have sinned to my own hurt [by killing the Egyptian, called in this place a work of Satan], forgive me. So God forgave him.”

The Koran knows nothing about the sinlessness of these prophets. But it is remarkable that you will not find any words like the above *in those passages in which our Lord is mentioned*. This probably accounts for the prevalent Moslem view of our Lord. Now let us see what the Koran itself says of Mohammed, and remember these words are, *in the Moslem’s belief*, statements by God about Mohammed. We look on them as a piece of autobiography.

Read carefully the chapter, “The Brightness,” xciii, v. 7, Rodwell, p. 26. “He found thee *erring* and guided thee.” This is a piece of autobiography, simple and touching. The word “erring” is the word used throughout

the Koran for people who have wandered from the straight path. It is used in the Fatiha, "The path of those who have gone astray"—a word said to refer to Christians. There is no real doubt but that at first Mohammed followed the religion of his countrymen (cf. notes on Mohammed). However, this passage refers to a date before his "call." Read also chapter "Mohammed," v. 21, Rodwell, p. 384. Here Mohammed is told, "Ask pardon for thy sin and for believers, both men and women." This is clear enough. I do not believe Mohammed ever thought of himself but as a sinner. The danger was that he thought he had a licence to sin. The strongest passage is in the chapter of "Victory," v. 12, Rodwell, p. 460. "Verily we have won for thee an undoubted victory [either Hudaibiya, or the capture of Mecca] in token that God forgiveth thee thy earlier and later sins." The word is translated "sin" elsewhere, and is the familiar word *dhambi*. Now, it was near the end of his life. He regards his success as a proof of divine favour and as an assurance of forgiveness. It looks as if he had been examining his past life. But, of course, according to Moslem belief *it is God Who is speaking* of Mohammed's earlier and later sins.

This passage is quoted more than once in the orthodox collection of traditions, and always with the natural meaning attached.

There is another tradition that he said that he prayed for forgiveness seventy times a day. If they doubt that, tell them to read the *Sahibi of Bokhari*, vol. i, the chapter of "Faith." There are Mohammed's own words, "Lord, forgive me my sins, those of my earlier and those of my later days, my secret sins and my open sins, and open for me the door of Thy mercy."

So far, indeed, are all Moslems from accepting this theory of sinlessness that they will tell you what the earlier sin was and what the later sin. But the Koran says "sins."

Nowadays they are feeling the pressure of the argument so much that they have gone so far as to agree that "sin" in Arabic does not mean sin when applied to Mohammed, nor "forgiveness," forgiveness, and this is a most valuable

proof that they feel the strength of our contention and fear it.

I should strongly advise our students to use it on all occasions.

**SECTION VIII.—A REPLY TO THE MOHAMMEDAN BELIEF
IN THE SUPERIORITY OF MOHAMMED TO CHRIST,
FOUNDED ON THE CHRISTIAN VIEW OF THE DIFFER-
ENCE BETWEEN PROPHETS AND THE SON OF GOD**

Anyone reading the Koran will be struck—

(1) By the curious selection of prophets, viz. Adam and Ishmael.

(2) By the way in which they are all lumped together, with no attempt at chronological order. I call special attention to *Isaac* and *Ishmael*. Why is Isaac mentioned so often alone if, as Moslems believe, Ishmael was the ancestor of the last and greatest prophet?

(3) By the repeated statement that “we made *no difference* between any of them.”

I think we should seize on this phrase, “no difference.” It is the Moslem point of view. I believe it is directed against Christian preference for our Lord. There is a legend about the Assumption of Mohammed called the *Miraj*, which is *not* in the Koran (the Koran only said he went by night to the furthest mosque, Jerusalem—*not standing at that date, I believe*). But the legend is a tradition, and we find *a very great difference made*. The order (it differs sometimes) is as follows. As he ascended, Mohammed found Adam in the first heaven, our Lord and John the Baptist in the second, then Aaron, Joseph, Enoch, Moses, Abraham. After passing them, Mohammed went further! Here is a very great difference. And I think again the legend represents a Mohammedan attempt to meet Christian arguments. There was the translation of Enoch, the burial of Moses, the rapture of Elijah, and the Ascension of our Lord. In the *Miraj* is an attempt, in defiance of the plain

language of the Koran, to make a difference between prophet and prophet.

Now, of course, it is easy to convince our students that it is not a question of prophet and prophet, but of prophets and their Lord.

The case is so convincing, and can be put so simply, and almost entirely in our Lord's own words, or by reference to events occurring in His lifetime.

(1) Solomon, Jonah, Moses, Elijah, Abraham, John the Baptist, are all mentioned in the Koran and the Gospel. In the Koran they are all mentioned together with our Lord as *equals*.

Now see the Gospel witness.

SOLOMON. "A greater than Solomon is here."

JONAH. "A greater than Jonah is here."

MOSES AND ELIJAH. Cf. the Mount of Transfiguration and the immense significance of the voice from heaven.

ABRAHAM. "Before Abraham was, I am."

JOHN THE BAPTIST. "The Law and the Prophets were *until* John." "More than a prophet." Why? The least in the Kingdom of God greater than he who was *more* than a prophet. Besides John the Baptist himself said that he was not worthy to stoop down to loosen the latchet of our Lord's shoes.

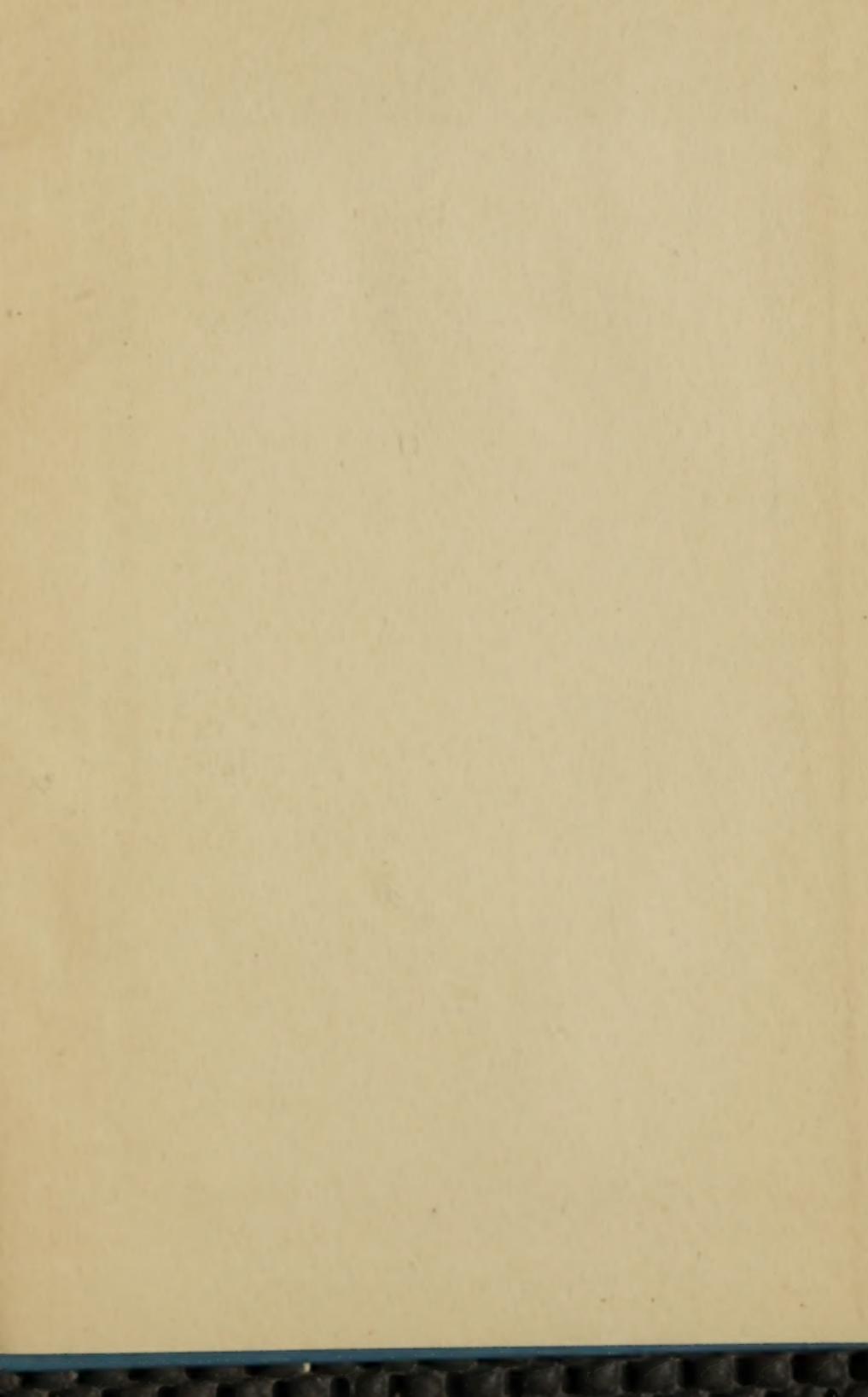
He said words to the same effect at the Baptism of our Lord, and the Voice from heaven confirmed them.

And to finish up, give the quotation from Hebrews, "God, Who in old times."

They must try and make the Moslem see that it is no use talking to us of *prophets*. We honour them with all the Saints of God. The Word that was in them partially and fitfully has become flesh, and we have beheld His glory, the glory of the Only begotten Son of God, full of grace and truth. We do make a difference, not between prophet and prophet, but between the servant and *the Son*.

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